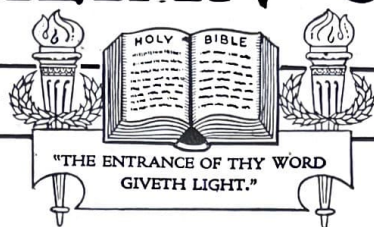


# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

Subscription: Posted direct, 10/6.  
Through Church Agent, 9/- Foreign, 14/-.

## The Bible in School, Pulpit and Life.

**A**CABLED message published in the press of Saturday last stated that a small group of writers on social and scientific questions, including Mr. H. G. Wells, Mr. J. B. S. Haldane, Mr. Bertrand Russell, Mr. Julian Huxley, Miss Rebecca West, and Mr. Ernest Newman, have addressed a joint protest to the English newspapers against the teaching of religion in schools of the State. They are strongly of the opinion that the pervasive religious atmosphere in schools is harmful to the intellectual and moral development of children. In this short list are names of men famous or notorious for their opposition to Christianity. In one or two cases "hatred of" might be more appropriate words to use than "opposition to." The lady mentioned is a theist, but far removed from the Christian faith. To anyone familiar with the virulence of their antagonism to revealed religion, the real ground of their objections to the teaching of religion in the schools can easily be understood.

### An agnostic's appreciation.

The name of Mr. Julian Huxley naturally suggests that of the great Professor T. H. Huxley, one of the ablest opponents of Christianity in the latter half of the nineteenth century, and gives occasion also for drawing attention to an interesting contrast. T. H. Huxley was the originator of the term Agnostic, which became exceedingly popular as a description of the newer and more subtle anti-Christian school of thought. Not even their friends will rank the six protesters above mentioned with him. It may interest our readers to recall what this famous secularist said of the Bible. In one of his books he described the Bible as "the Magna Charta of the poor, and of the oppressed." In a published essay he argued for the reading of the Bible in the schools, and bade us consider that "for three centuries this Book has been woven into all that is best and noblest in English history; that it has become the national epic of Britain; . . . that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form." "By the study of

what other book," he asks, "could children be so much humanised, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all times, according to its efforts to do good and hate evil, even as they also are earning their payment for the work?"

This statement and this great unanswered question furnish a fitting corrective of the foolish and ingenuous statement of the 1930 unbelievers that a religious atmosphere in schools is harmful to the intellectual and moral development of the scholars.

### A famous schoolmaster's tribute.

Shortly before perusing the protest of the six writers, we read an interesting article entitled "On My Faith," from the pen of the Hon. Edward Lyttelton, formerly Headmaster of Eton. The famous English schoolmaster had more than the usual opportunities of judging what was good for scholars, and his estimate of the Bible cannot fail to interest.

Dr. Lyttelton quoted the old saying that the way to read the Bible was to read it as

you read an ordinary book, and then continued as follows:

"When he was told that, Bishop Westcott, a mighty scholar, answered, 'Yes, and if you do you will find it is unlike any ordinary book.' So it is in good sooth. It beats every book on its own ground. We are all crazy about stories, and the number of novels written and read every week is enough to make any serious-minded citizen's hair quite white. But where can you find a story to outdo the story of Joseph in charm, unless it be the Odyssey of Homer? But the difference between the two is that the mind that created the Odyssey was wonderfully gifted but shallow; whereas in the Book of Genesis in some wondrous fashion 'deep calleth unto deep,' as an old poet put it. In other words, it is redolent of infinity, like all inspired artistic work of the very highest quality."

The poetry of the Bible received its fitting praise from Dr. Lyttelton, who then went on to speak of its history in the following terms: "History is the record of mankind's answer to the creator's offer of eternal life. Notice we say *mankind's* answer; not that of single men, Julius Cæsar, Tamerlane, Charlemagne and the like; except in so far as they dictated the answer and got the men of their generation to act according to it. They were great fellows in their way, and raised a great noise and much dust on the surface of the earth. So did Bonaparte and Bismarck, and it is extremely difficult to form a judgment about them. But we should notice that the records of their doings are concerned with one nation only, or at least principally, it being implied, as a rule, that there is no other nation worth talking about. That is the character of the history books on which we were all brought up. They paid as little attention as possible to any other people except our own.

"Now history has been written in this fashion by writers of every nation, including the gifted Greeks of old. The only exception is the writings of the Hebrews, who put together the records of Abraham and

### PRINCIPAL CONTENTS.

	Page
The Bible in School, Pulpit and Life	401
Prayer Corner	402
Sign Posts of the Plea	403
Acts: The Genesis of the New Testament	404
Where Jesus Walked and Talked	405
Home Circle and Family Altar	406
Prayer Meeting Topic	407
Our Young People	407
Foreign Missions	408
Here and There	409
Obituary	410
N.S.W. Sisters' Conference	410
News of the Churches	412

VOL. XXXIII, No. 26.  
THURSDAY, JULY 3, 1930.



the prophets. They alone—that is, the very best of them—paid attention to their neighbors, and to the peoples afar off, and felt that they were charged with a great commission, to pass on to all the world their best and quite priceless possession, a knowledge of God which far surpassed that of all other nations. It is not too much to say that in essence the idea of the League of Nations dates back to the time of Abraham, or, anyhow, to the ascription to him of the great conviction: 'In thy seed shall all nations of the earth be blessed.'

"As soon as this fact is clearly seen the unique interest and fascination of the Old Testament makes itself felt."

Surely an Eton headmaster has an opinion which must be respected. When his testimony harmonises with that of the world's greatest literary geniuses, as well as accords with T. H. Huxley's declaration, we may well ask that the book which contains the world's finest literature, both poetical and historical, shall not be barred from our schools. The best education cannot be attained if the Bible is neglected. Inspiration apart, it is the greatest book in the world.

#### **The Bible in the pulpit.**

The Bible ought to have its place in the school, though some dispute that. Nobody, however, can with much reason suggest that the Bible is out of place in the pulpit. The London "Christian" recently contained the following interesting paragraph on the subject.

"The place of the Bible in Christian worship becomes ever more precarious. While, on the one hand, one gladly recognises that honor is done to the holy book, by goodly passages being read from its pages in the pulpit, on the other hand, one notes with deep regret a tendency to render scant justice to the sacred volume, alike in regard to its divine design and its inspired teachings. Another evil, and a growing one, is specified by a correspondent of the 'Baptist Times,' who calls attention to the manner in which the Scripture 'lesson' is to-day being shortened in public worship. Says the writer: 'In the old days it was customary to read a chapter from the Old Testament and another from the New; but now we have gone to the other extreme, and in some churches just a paragraph, of not more than half a dozen verses, is read, apparently, that time may be secured for the sermon.' Thus has the pendulum swung in a direction that makes for a serious spiritual loss. In many cases, we are sure, worshippers would prefer that the 'squeezing process' should be applied to the preacher's discourse rather than to reading from the sacred word."

#### **A royal view.**

As a closing word we may pass on the message given by the Duke of Gloucester at the recent Bible Society meeting in London. Our royal house has a truer appreci-

ation of the value of the Bible than have some of our writers of fiction, science or socialism. Said the Duke: "This will be a happier and a more peaceful world when, in our personal and public affairs, we all make the Bible our final court of appeal and accept its ruling as the law of life."

Truer words were never spoken. There-

There are two seas in Palestine. One is fresh, and there are fish in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters.

Along its shores the children played when Jesus was there. He loved it. He could look across its silver surface when he spoke his parables. And on a rolling plain not far away he fed five thousand people.

The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near it, the birds their nests; and every kind of life is happier because it is there.

The river Jordan flows south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travellers choose another route, unless on urgent business. The air hangs heavy above its waters, and neither man nor beast, nor fowl will drink.

What makes this mighty difference in these neighbor seas?

Not the river Jordan. It empties the same good water into both. Not the soil in which they lie; not the country round about.

This is the difference. The Sea of Galilee receives but *does not keep* the Jordan. For every drop that flows into it another flows

fore let us ourselves seek to know the Scriptures better, to inform others of their teaching, and, above all, to instruct the little ones in their truths. Happy is he who, like Timothy, knows from childhood the sacred writings which are able to make wise unto salvation through faith which is in Christ Jesus.

## There Are Two Seas.

out. The giving and receiving go on in equal measure.

The other sea is shrewder, hoarding its income jealously. It will not be tempted into generous impulse. Every drop it gets it keeps.

The Sea of Galilee *gives lives*. This other sea gives nothing. It is named The Dead.

There are two kinds of people in this world.

There are two seas in Palestine.—Bruce Barton.

#### **THE LONG LAST MILE.**

Carry me over the long last mile,  
Man of Nazareth, Christ for me!  
Weary I wait by Death's dark stile,  
In the wild and the waste, where the wind blows free;  
And the shadows and sorrows come out of my past,  
Look keen through my heart,  
And will not depart,  
Now that my poor world has come to its last.

Lord, is it long that my spirit must wait?  
Man of Nazareth, Christ for me!—  
Deep is the stream, and the night is late,  
And grief blinds my soul, that I cannot see.  
Speak to me, out of the silences, Lord,  
That my spirit may know,  
As forward I go,  
Thy pierced hands are lifting me over the ford.  
—Lauchlan MacLean Watt.

## Prayer Corner.

#### **ANSWERED PRAYER.**

SOMEONE needed help one day;  
You delayed;  
Yet he prayed.  
Then at last you could not stay;  
You were sent;  
And you went.  
Just in nick of time you came:  
For he felt,  
As he knelt,  
God would not neglect his claim.  
Answered prayer,  
Proved God's care.  
—Neil McLachlan in "The Christian."

#### **A PRAYER FOR THE TIMES.**

Vouchsafe unto us  
Seasons of fertility, temperature of atmosphere,  
Abundant supplies of corn and fruits,  
Health of body, and days of peace;  
Upright rulers, and prosperous government,  
Equal laws and righteous judgments;

Honesty in our judges,  
Obedience in the people,  
Fortitude in the magistracy, and  
Plenteousness in the provisions of life.

Happy births, and numerous offspring,  
Offspring, lovely in form and nature,  
Nursed in strength and trained in godliness:

That our sons may be as plants, grown up in their youth; that our daughters may be polished after the similitude of a palace:

That our garner may be full, affording all manner of store; that our sheep may bring forth thousands, and our oxen may be strong to labor;

That there may be no breaking in, nor going out, nor complaining in our streets (Psa. 144: 12-14).

—Bishop Andrews (1555-1626).



# Sign Posts of the Plea.

J. McGregor Abercrombie.

A visitor to one of our Adelaide conferences once asked, "What is this 'plea' that all the speakers referred to?" Our plea! How variously it is stated! How frequently criticised! What different emphasis has been placed on its presentation from time to time! Our American brethren extol this objective, the British that, and the Australian still another. Shades of difference are noticed even among our local brethren in their advocacy of our position. All agree, however, that we seek the ideal—the ideal church as portrayed in the New Testament. All are agreed, too, that we have not yet reached that ideal, as our movement is composed of mere mortals with all the frailties of our common humanity, but still we persist.

May I suggest some notable characteristics of our people, some of the sign-posts of our movement?

## **Our conception of the idea of brotherhood.**

The brotherhood of believers. "One is your Master, and all ye are brethren." This fraternal relationship between the disciples of Jesus has largely been lost sight of in general Christianity, the church has grown so; but it is very noticeable in us. We be brethren, meeting here or there in local congregations as our residence demands, but one in heart and purpose, loyal to an impelling movement. There are still brethren among us who can remember the time when each member was known to each other personally. The family conception of church life was then a real thing. With our growing membership this is not now possible, but the spirit of brotherhood must be retained. This idea of brotherhood is, after all, the basis of our plea for union. The individual's fellowship with the Elder Brother makes him yearn for the communion of saints. We must seek to retain this sign-post. It makes for strength.

Just here a note of warning may be sounded. There seems to be a tendency for us to isolate ourselves in small suburban churches, each congregation having its outlook somewhat limited by its local commitments, and the larger view of brotherhood needs and fellowship obscured. It is possible for us to over-emphasise the independence to Jerusalem, but how often we find the way from Kantara to Jerusalem, and on another route north to Haifa. Well kept war cemetery along the route and in Jerusalem reminded us that 10,000 brave men gave their lives in the building of this railway. As we journey there, are old camping places, abandoned tanks, and signs of the Great War that it would be interesting to refer to, but we are only telling in this of scenes of Bible history. There are also relics of the Crusaders that time does not allow us to dwell upon. As we come from Kantara, which really means bridge, we cross the Suez Canal at the very place where the parents of Jesus probably came over 1,900 years ago. It was the old

ticularly, enter in to the fruit of labors and financial sacrifices, not made by themselves. The comforts of church buildings are enjoyed by many who made no effort to erect them. In very truth these tangible material things belong to the whole brotherhood, the local members being the custodians during their time of service. Sometimes we are struck by the lack of knowledge shown, and often interest in the movement as a whole. Brethren become quite localised. Such are the losers. When we feel that we are part of a big brotherhood, that behind us is the impetus of a multitude, the local difficulties diminish, and we surge forward to achievement and to success.

Another sign-post, dear to us all, is

## **The priesthood of all believers.**

"Kings and priests unto God," writes the Apostle John in Revelation. "A royal priesthood," Peter calls the disciples. This is a doctrine common to all Protestants, at least theoretically. It is postulated in their articles and endorsed in their creeds. We ourselves have been the arch-champions of this privilege. No distinctions such as clergy and laity are sanctioned among us. No mediator between God and man, save the Man Christ Jesus. There can be no compromise. We recognise no sacrosanct hierarchy making sacerdotal claims within the church. We are ultra Protestants, protesting against this unscriptural usurpation of the rights of the disciples.

This leads to the question, What was the work of the priesthood? Did they not minister in holy things? They served the temple. They made sacrifices and offerings to God. They sought to be the medium through whom the people approached God.

How do we show our priesthood? May it be in order to consider whether we really believe in the priesthood of all believers as a matter of daily concern, or whether we merely assent to it as a matter of doctrine? We demonstrate our beliefs in our actions. Are we doing the work of the priest of God? Are we seeking to be the *via media* between God and man? Do we accept the responsibility of souls? Is the extension of the kingdom our concern? If not, and we relegate these privileges entirely to those who are willing to give up their whole time to the work, we really are Roman Catholic in practice though professing to accept a fundamental doctrine of Protestantism and of the Bible. There are special times when the members of the church seem to be loyal to the duties of the priesthood. That which makes such a success of some evangelistic missions is not so much the actual preaching of the missionary as the working of the

members. For a while at least we are all priests unto God, each is seeking to minister in holy things, and the result is success, men and women being added to the church.

To-day more than ever the personal witness is needed. Professionalism in religion, particularly in the "ministry," finds its most severe critics outside the church. Men need to hear the message in a language with which they are familiar. We are permitted to speak in the language of the office, the factory, the university and the home, wherever we make our daily contact, and so present the Christ of our experience.

Priesthood involves more than platform performance. It involves a birth in the soul of the eternal truth that I am my brother's keeper. Shall we allow this sign-post of the Restoration movement to become obliterated? No; never. We shall rewrite it again and again as one by one through our work God adds men and women to his church.

Yet another sign-post:

## **Our emphasis on the absolute supremacy and authority of Jesus.**

"This is my beloved Son; hear ye him." All authority in heaven and earth has been given unto him. "There is no other name under heaven given among men whereby we must be saved." "He is a High Priest forever," our Elder Brother, the source and inspiration of all our activity. We seek ever to point men to Jesus. As Jesus said of the Scriptures so must it be said of us, "These are they which testify of me." The creeds are due for revision. Councils and synods seek authority and power. Conferences discuss bases of union. We point to Jesus as revealed in the New Testament. We iterate and reiterate that he is the Way and the Truth. We enquire, and would have others enquire, What saith Jesus? Appeal for his approval. Let men sink out of sight, but Jesus be emblazoned in light. We must, of course, test our success by our loyalty to his teaching. We really recognise his authority when we are obedient to his commands. When his teaching becomes the foundation of all our thinking and actions. We may prove our loyalty to this sign-post when our sympathies are as broad as were the sympathies of Jesus, knowing no barriers of race or color, of culture or ignorance, of wealth or poverty, but finding expression in human need. When our mind finds peace as it finds itself in harmony with the divine mind as revealed in Jesus, our loyalty is undoubted. The more we seek to exalt him as the only source of authority and life, the more are we leading men away from the differences begotten in the minds of man to the unity of the Spirit found in the mind of Christ. We are brethren of his. We are priests of his, that we may show forth the excellencies of him who has called us out of darkness into his marvellous light.



# Acts: The Genesis of the New Testament.

C. E. Hinrichsen.

"Behold, I make all things new."—Rev. 21: 5.

The book of Genesis is essentially a book of origins, especially of those which concern the Christian religion. The advent of sin made the divine programme of redemption necessary. From the Garden of Eden there led a stairway up to Calvary, and all along that way sinful mankind plods with a cumbersome system of sacrifices which could not take away sin. Prophet and priest, sacrifice and type pointed to the Lamb of God, who "takes away the sin of the world." In Genesis Paradise is lost—in Acts restored. In Genesis, the blood of righteous Abel cries for vengeance—in Acts the blood of Christ cries for pardon. In the former, a Babel of tongues scatters the nations abroad—in the latter, nations were united when the gift of tongues fell on the apostles. In the one, only a few like Enoch "walked with God"—in the other, God came to dwell with men. In Genesis, men began to live by the letter—in Acts they began to live by the Spirit. Genesis marked the beginning of the end of the "shadow." Prophet and priest crossed the stage to make room for the greatest spectacle in history, to appear only representatively in Moses and Elijah at the Transfiguration.

No teacher ever had a greater task than Jesus had when he prepared the twelve to be the pillars of the church. The soil which had been prepared for so long a period was to receive the "latter rain" of Acts 2. The programme of Acts was to reverse in a very full sense the losses of Genesis. It is the book of the beginning of the true work of Jesus, of the true work of the Holy Spirit, of universal redemption, of world-wide missions, of men sacrificing all for the "gospel's sake" and of the formation of the world-wide family of God.

## 1. The Genesis of the True Work of Jesus.

It was only when Jesus ascended and sent the Holy Spirit that his sacrificial death could be applied. "Ought not Christ to have suffered these things and to enter into his glory?" The Ascension marks the transition from humiliation to exaltation and the beginning of fresh spiritual experiences of the apostolic age. The goal of Pentecost is a renovated universe to be consummated in "the house" of many mansions. Meanwhile, if we sin, we have an Advocate with the Father.

## 2. The True Work of the Holy Spirit.

Jesus said, "It is expedient that I go away: for if I go not away, the Comforter will not come unto you." He is the substitute for Christ's physical presence, but only in order to make vital and actual Christ's spiritual presence. The abiding work of the Spirit is to convince the world of sin, of righteousness, of judgment, to bear witness to Christ, and to dwell in believers. How important it is then! for "if any man have not the Spirit of Christ, he is none of his!"

## 3. The Genesis of Universal Redemption.

In 2 Cor. 5 and part of verse 15, we read the epitaph of our Lord Jesus: "He died for all." It is only Christianity that takes no account of nationality, color or social status. It is not concerned so much with what a man was as with what he ought to be. Wherever any messenger has gone with the "good tidings" there have gone the conditions whereby men might be saved, and all this to the end that "they also, whom thou hast given me, be with me where I am; that they may behold my glory."

## 4. The Genesis of World-wide Missions.

The programme of Acts is stated in chapter one, verse eight. Jerusalem is to be the centre, the "uttermost part of the earth" the limit. The

New Testament is the earliest book we have of Christian missions. The successes and apparent failures, the triumphs and trials of to-day are only repetitions of those of the early missionary pioneers, but in spite of opposition and obstacles, "the Word of God is not bound." Wherever the apostles went they upheld the cross, the two arms of which pointed to the limits of their field whilst the upright pointed to the two destinies of men.

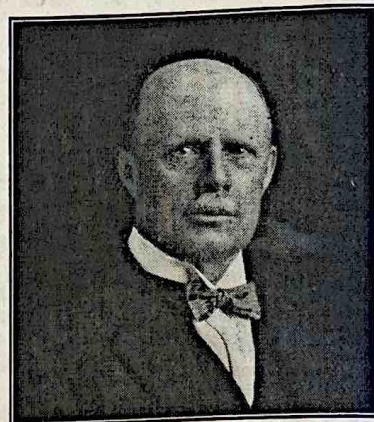
## 5. The Genesis of Men Forsaking All for the Gospel's Sake.

The gospels do not present a perfect picture of perfect disciples, but what a change Pentecost wrought in them from that day onwards! They were no longer cowards fearing antagonistic rulers and countrymen, but obeyed God rather than man. Fled was their earthly dream of a restored, carnal kingdom, but in its place they cherished the ideal of a "house which is from heaven," with their "conversation in heaven," a "purchased possession."

## 5. The Genesis of the Church.

From man-made creeds, non-essentials, divisions, party strife and the "letter which killeth," it is refreshing to turn to the Acts of the Apostles and to the Epistles. Of all the figures employed to illustrate the inter-relation and inter-dependence of its members, that of the family is most fitting. By birth one is brought into a new world of responsibilities and privileges, calling forth parental love and care. If God is "our Father" then we are his children—all equal in his sight. There is the closest bond in which joys are doubled and sorrows are divided. The church, like the family, is the basis for society, and is the secret of its strength or the source of its weakness. By seeking the good of others, by

the elder instructing the younger, by the stronger protecting the weaker, we grow unto "the stature of the fulness of Christ" in a union broken only by death through the gates of which we are admitted to "the whole family in heaven."



E. J. Hilder.

As reported in our issue of June 19, Bro. E. J. Hilder has been secretary of Enmore church, N.S.W., for thirty years, and on June 11 over 200 members assembled in a social gathering to do him honor. Bro. Hilder has done excellent work for both Enmore church and the New South Wales brotherhood. He is highly esteemed by a wide circle of friends. H. G. Harward pays him a compliment which other secretaries might envy: "If I were proposing a toast to E. J. Hilder, it would be to the man who minds his own business, and answers correspondence." As mentioned in our last issue, Bro. Hilder was recently elected as secretary of our N.S.W. Conference.

# Christian Endeavor.

We read about the coming World Convention in Berlin, Germany, August 5-10, and a statement that this convention will "re-vitalise Christian Endeavor in Europe and help to strengthen the movement."

Now, everything needs "re-vitalising" from time to time. We know how we must keep feeding a fire in the winter, how we must replenish the automobiles with gas, how even the land wears out unless it is built up again; and we know that we have to stoke our bodies three or four times a day to keep them strong. It is nothing against Christian Endeavor therefore that it requires continual attention to keep it going. Its strength in Europe, according to the "Christian Endeavor Times," London, is as follows:

"Christian Endeavor is most powerful in Germany, with 2,062 societies and more than 50,000 members. In other lands its strength is much less. In Finland there are 37 societies, with 1,400 members; in Poland, 130 societies, with 3,300 members; in Hungary, 20 societies, with 647 members; in Czecho-Slovakia, 16 societies, with 404 members; in Spain, 16 societies, with 1,600 members. A fuller list will be found in the Year Book, under the topic, but it should be noted that the number of members in France is only 700 to 800, in forty societies."

In the United States, contrary to a good many statements floating around, Christian Endeavor has lost none of its force. It has consistently stood for all good causes, and we have had occasion many times to speak of its delightful programme for the religious life. We have studied

the meditations and the vigils of the saints; we have looked into many books on mysticism; we know Bro. Lawrence's "Practising the Presence of God"—Jeremy Taylor's "Holy Living and Holy Dying"; we are in the midst of one of the most wonderful Pentecostal campaigns; we have often gone through the whole technique of the Christian life; but in all these we have never found anything that can be laid down quite so confidently for the promotion of spiritual knowledge and life as the Christian Endeavor pledge. Here is real "religious education," that applies to every aspect of life.

In addition to this programme of the personal life Christian Endeavor has steadily faced the finest, most important issues of life, and its service to prohibition, world peace, missions, in fact every good cause, has been incalculable. Happy is the church which has a good Endeavor society. —"Christian Evangelist."

In then youth, that our daughters may polished after the similitude of a palace:

That our garners may be full, affording manner of store; that our sheep may bring forth thousands, and our oxen may strong to labor;

That there may be no breaking in, nor going out, nor complaining in our streets (sa. 144: 12-14).

—Bishop Andrews (1555-1626).

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# Where Jesus Walked and Talked.

Jas. E. Thomas.

There may be various reasons for visiting the little country of Palestine. By universal consent this narrow strip of land between the Jordan and the Mediterranean Sea has become the most fascinating in the world. Some go there for archaeological research, and seek like one who digs for gold to find some ancient historic treasure. Others go out of curiosity, as among the ever-increasing body of professional tourists who go to "do" Palestine. They have a sort of interest in the land from the little they have read, but they scarcely know the prophet Jonah from the High Priest Caiaphas, nor the twelve apostles from Pontius Pilate. They just "do" Palestine in about three days, and have a kind of holy satisfaction in such an achievement. There are many that go because they have a desire to learn for themselves of the land in which Christ lived, to learn more of him who walked and talked in Palestine, and made it for ever sacred by his presence. They have the spirit of Shakespeare in Henry IV.; when they go through the land the towns and plains are still a witness of the reality of him who walked through them.

## "Those Holy Fields"

Over whose acres walk'd those blessed feet  
Which, fourteen hundred years ago were nailed  
For our advantage on the bitter cross."

## Palestine Geography.

Certainly, there are some places utterly unknown that men think they have discovered. There are some that have made obviously ridiculous claims concerning them; but the great facts of Christ are made more precious by seeing the place in which we can truly believe he lived. If we go as seekers after truth, willing to reject the false, to weigh carefully the doubtful, and receive for our soul's good the real things we see, we will come away stronger in our faith in Christ and our love for him. To thoroughly understand the geography of the life of Christ, we must remember that Palestine is divided from north to south into narrow strips of country clearly marked. Nearest the sea are plains going from the mountains to the coast. Then there are the mountains of Judea and those going north ending with the range of Mt. Carmel. Then comes the wonderful Jordan valley. Here flows a river that in many respects is the most remarkable in the world. It falls from its source in the mountains of Lebanon to Lake Huleh. Then it drops rapidly to 690 feet below sea level at the Sea of Galilee, and then within sixty miles it falls to the Dead Sea on a winding course 1,300 feet below sea level. What a wealth of sacred history surrounds its course, and finds its centre in its waters! Further east are the mountains of Moab, then the further strip known as the country beyond or east of Jordan. For our Bible study it is better to have in mind that the country is divided into three provinces: Judea in the south, Samaria above, and Galilee to the north. The old way of entrance was from Jaffa, the old Joppa, by sea. Then a railway was built from there to Jerusalem, but now there is a fine railway from Kantara to Jerusalem, and on another route north to Haiffa. Well kept war cemeteries along the route and in Jerusalem reminded us that 10,000 brave men gave their lives in the building of this railway. As we journey there are old camping places, abandoned tanks, and signs of the Great War that it would be interesting to refer to, but we are only telling in this of scenes of Bible history. There are also relics of the Crusaders that time does not allow us to dwell upon. As we come from Kantara, which really means bridge, we cross the Suez Canal at the very place where the parents of Jesus probably came over 1,900 years ago. It was the old

crossing-place between two lakes in those days. As we pass along through green fields and busy little villages we can see how much the country has improved since we visited it twenty-four years ago. Then the cruel Turk reigned, and soldiers riding through the land collected taxes before even the crop was sown. Under the beneficent encouragement of the British rule, cultivation has now wonderfully increased, and every little ridge on the hillside and narrow valleys, between are sown with grain or vegetables. There was early evidence of Jewish settlements as well, as we came to Rehoboth with its beautiful orange trees, and modern methods of cultivation. All through the land, right to the Sea of Galilee, we saw splendid Jewish settlements. In all, there are about 185,000 Jews in the land of their fathers, working the fields, and evidently prospering to-day. Surely God's ancient people are

## THE SINS OF OMISSION.

It isn't the thing you do, dear;  
It's the thing you leave undone  
Which gives you a bit of heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are the haunting ghosts to-night.  
The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say.  
The loving touch of the hand, dear,  
The gentle and winsome tone,  
That you had no time nor thought for,  
With troubles enough of your own.  
For life is all too short, dear,  
And sorrow is all too great;  
So suffer our great compassion  
That tarries until too late;  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
Which gives you a bit of heartache,  
At the setting of the sun.

—Margaret E. Sangster.

coming back to the land. As yet they are coming without Christ, but we hope for the day when they may know him, and the joy he will bring when, with all their hearts, they receive him.

The chief towns before reaching Jerusalem on the northward journey are Gaza, that is so associated with the history of Samson, and in the New Testament is the place toward which the Ethiopian was travelling when Philip met him; and Ashdod, to which the Philistines brought the Ark of God, with such a calamity to themselves when they captured it from Israel. These are two of the five former cities of the Philistines. The railway junction is at Lydda, where Peter was when they sent for him at the death of Dorcas. Here our train moves on the north-west line to Jerusalem.

## The Holy City.

There is always a thrill, like that which must have been in the heart of the Jew as he came to the Holy City, when we come to the place so sacred to us as well. It was here our Lord spent the last days of his wonderful life, and died as this world's Redeemer. Here he arose, and from the Mount of Olives, outside its walls, he went to glory. To this centre of the Christian's thought, we believe he will come again as the glorified Lord. We arrived on Good

Friday morning, and immediately commenced to see the marvellous happenings of this historical day. These things we will reserve for our next article, and will go north as Jesus did through Samaria and Galilee. In days gone by it was necessary to ride

## in the Junior Department.

C. Gill.

lesson. Later on an account of the life of one of the Bible characters may be undertaken. The writer of the "Junior Worker and his Work" gives the following three types of Expression Work as those suitable for a Junior Department:—

1. Illustrative. This includes drawings, paper cuttings, water color or pastel paintings, poster pictures. Models of Oriental houses, the Eastern well and picture can also be made.

2. Geographical. Geographical work gives life and reality to the Bible. In a pile of sand the Junior can lay out a plan of the Holy Land, showing mountains, rivers, lakes and countries, making it not just a matter of lines and dots on a map, but a real and actual thing. A sand tray will give the same result on a smaller scale, and may often be used when it would not be. Beautifully begun, gracious talk with the sinful woman of Sychar. There came a prayer of gratitude as we looked to the village of Sychar and remembered the joy of the woman, who came and brought others to see her new-found Lord. It was here, too, that Jesus looked upon the whitening harvest fields, and told those wondering disciples to go out like he was doing to reap the harvest of undying, needy, waiting souls.

## The Ancient Shechem.

Coming along the road between the two hills we reach Nablous, which is the old Shechem. Here Abram came when, journeying by faith, he left his northern home, and at this place offered a sacrifice to God. It is to-day a city of 30,000, and is the centre of the remnant of the Samaritans, who are only two hundred in number. We went along a dirty, narrow street, through crowded little shops, to a dismal little synagogue wherein is the old roll of the Samaritans. It is possibly 1,600 years old, and contains the five books of Moses known as the Pentateuch, which forms the Samaritan's Bible. They were recently offered £50,000 for it, but would not part with it. It is the only thing that makes the visit to their synagogue worth while, for there is nothing in their buildings or surroundings to commend either godliness or cleanliness to those seeking after either. Coming by the ancient Samaria, once a city of splendour, and Dothan, where Joseph was sold to the caravan of merchants, we reach the plains of Esdraelon. Here in ancient days Deborah overthrew the hosts of Sisera, and on the mountains of Gilboa that we see in the distance the misguided Saul was overthrown and slain. This plain was the scene of the victory of Saladin over Guy of Jerusalem, and the final overthrow of the Crusaders. It is now almost entirely under cultivation, and Balfouria and numerous other Jewish settlements with modern farming machinery are flourishing there. From here we get a fine view of Mt. Tabor and of Little Hermon in the distance. It is not clear which was the mountain of transfiguration, but guides still point out Mt. Tabor as the place. It is of interest to see the little village of Nain at the foot of the mountains, where our Lord gave back the son that was dead to the widowed mother.

## Our Lord's Early Home.

Along a climbing route up the hills we come to beautiful Nazareth 1,600 feet above the sea level. It is one of the health resorts of Palestine, and from various points we get fine views of the plains below. Here our Lord spent his boyhood days, and naturally the town is full of traditional spots that are shown to us. One

(Continued on page 411.)



## The Home Circle.

"Behold, I make all things new."—Rev. J. C. F. PITTMAN.

The book of Genesis is essentially a book of origins, especially of those which concern the Christian religion. The advent of sin made the divine programme of redemption necessary. From the Garden of Eden there led a stairway up to Calvary, and all along that way sinful mankind plods with a cumbersome system of sacrifices which could not take away sin. Prophet and priest, sacrifice and type pointed to the Lamb of God, who "takes away the sin of the world." In Genesis Paradise is lost—in Acts restored. In Genesis, the blood of righteous Abel cries for vengeance—in Acts the blood of Christ cries for pardon. In the former, a Babel of tongues scatters the nations abroad—in the latter, nations were united when the gift of tongues fell on the apostles. In the one, only a few like Enoch "walked with God"—in the other, God came to dwell with men. In Genesis, men began to live in the better—in Acts they began to live by the better.

### A NATIVE FABLE AND ITS MORAL.

A missionary from Central Africa gave an interesting fable, as told by one of the converted natives. The native had come to the mission from the far interior, and coming under the power of the gospel, became thereby a new man in Christ. He was manifestly enjoying his new life and privileges, and was making himself useful in the Lord's work. But he became restless, and nothing would suffice but that he would return to his tribe. When pressed for the reason, he told the fable as it existed in the traditions of his people. Once upon a time there was a great drought, and all the animals were in danger of perishing. A council was called, at which all sorts and conditions of animals were invited to be present. The question to be discussed was one of life and death for them and their families. Where was water to be had? As was natural, the larger and stronger animals—the lion, the hippopotamus, the leopard, and others—took a leading part in the proceedings, but no solution of the problem was forthcoming. Presently the tortoise crawled into the circle, and croaked out that he knew where water could be found. The leopard immediately pounced upon him, and tried to rend him for his pains, but his shell stood him in good stead, and he returned crestfallen. Again the council proceeded, with no better result. Once more the tortoise crawled forward and croaked out his readiness to help. Enraged at his impudence, the elephant placed his foot upon the poor tortoise, to crush him, but in vain. By-and-bye a poor antelope, with his long thirsty throat, hardly able to articulate a word, stooped down and whispered into the ear of the tortoise and obtained the life-assuring information, and the desperate situation was saved. "I am that tortoise," said the convert. "I know where there is water, and my people are dying of thirst." "Though they may try to rend me, or crush me, as the elephant tried to do to the tortoise, I must go back to my people and tell them I know where there is water."

### THE BURNT BIBLE.

Dr. F. B. Meyer once told of a colporteur in Bohemia, travelling through a Roman Catholic district. He was surprised to come upon a locksmith who knew the Bible well. He learned that seventeen years before, a priest had gathered all the copies of the Bible together and made a bonfire of them. A gust of wind carried away two burning pieces out of the bonfire, which the locksmith had picked up and read. The first words that caught his eyes were, "Heaven and earth shall pass away, but My words shall not

pass away" (Matt. 24: 35). So impressed was he, that he and his father saved a whole Bible out of the burning, and became Bible readers and Bible students.

### DEVOTION TO HEATHENISM.

Living in a monastery, near Hankow, where we visited her, lives an aged Buddhist nun. Lao-ni-gu is ninety years of age. She is known all over the central provinces of China. Her history also is one of unprecedented devotion to her cult. In early life she became a nun, took her vows and entered the monastery. Almost fanatical heroisms in penances and journeyings distinguished her. On one occasion, when she thought the idol doubted her sincerity, she called upon him, with an oath, to test her, even to the mutilation of her body. All at once, said the people, the idol took a deep breath and commanded, saying, "If you are a true child of Nirvana, take a knife and strike off your right hand." The woman, startled by this drastic action, called again to see if the idol actually meant it. The deluded masses, under the influence of demonology, heard the voice again, and in stern tones she was commanded to cut it off.

At this juncture, many interfered, thinking to appease the idol. But Lao-ni-gu was taking her religion at the cost price, and for her there was to be no looking back. Raising the cleaver, a rude and heavy knife, she struck a steady blow, only half severing the hand from the wrist, the blood being spilled all around the altar. In anguish and pain she cried, "Is this enough?" and then, assured that absolute obedience was required, she raised the knife again, and with a well-aimed blow and a piercing scream she laid the mutilated hand upon the floor of the temple.

It is a quarter of a century since that deed was committed, but the hand still hangs about her neck, suspended by a red cord. She had preserved the hand in rice alcohol and dried it in the sun, and threading it with the silken cord, has worn it ever since.

Such instances afford sidelights on the actualities of pagan life. These pagan systems, with all their delusions, are still venerable, established and defiant, but they are slowly passing away! The real citadel to be won is the soul and its sympathy. The youth, rulers and even the priests are coming to see that it is sympathy with them in their lost estate that is bringing us from the dear home lands into these night lands, in order that we might win them to the truth. The recent martyrdoms of the native Christians showed their splendid devotion to Christ. Let the millions of China only see Jesus and know him as we know and love him, and their loyalty and character will cause the church of Christ to sing a new "Te deum laudamus."—Selected.

### "WHAT'S IN A NAME?"

It is said that in the army of Alexander the Great there was a soldier who bore the name of the great commander, but who was a great coward. This was a continual source of annoyance to the general, who sent for the man and told him either to change his name or live worthily of it. What a glorious thing it would be if every man and woman professing the name of Jesus Christ went through life as good soldiers of his, bringing honor and glory to his name!—Selected.

### A SHARP RETORT.

An American and an Irishman happened to be riding past a gallows. "Where would you be," asked Jonathan, "if the gallows had its due?" "Riding alone, I suppose," said his companion.

## The Family Altar.

J.C.F.P.

### Monday.

He that endureth to the end, the same shall be saved.—Matt. 24: 13.

Many whom we know began well. For awhile they moved forward with leaps and bounds, but they moved either slackened speed or come to a full-stop. Only those who continue in the race or let their light shine to the end can be saved.

Reading—Matt. 24: 1-28.

### Tuesday.

Whosoever the carcase is, there will the eagles be gathered together.—Matt. 24: 28.

The Roman armies gathered around Jerusalem as eagles and vultures swoop down upon a putrid corpse. All who profess to be amongst the saved need to take special care lest from them spiritual life depart, to leave them "dead in trespasses and sins," easy prey for the vultures of chastisement or judgment.

Reading—Matt. 24: 29-51.

### Wednesday.

Watch therefore, for ye know not the day nor the hour.—Matt. 25: 13.

Of one thing we are sure—Christ is coming again. Just when he will come, no man knows. The chief need is not to spend much time in useless speculation or discussion upon when this glorious event will take place, but so to prepare our hearts and lives that no matter when it takes place we shall be found faithful, watchful, prayerful and ready in every respect.

Reading—Matt. 25: 1-30.

### Thursday.

Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me.—Matt. 25: 40.

If Christians always remembered that every kindly word spoken or gracious deed performed is accepted by our Lord as for himself, surely there would be a great increase of benevolence and sympathy.

Reading—Matt. 25: 31-46.

### Friday.

Whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.—Matt. 26: 13.

Goodness is immortal. Earthly fame, worldly honors, and everything done for self or Satan will as surely vanish as the child's name upon the seashore when the tide comes in, but everything done for Christ shall last for ever.

Reading—Matt. 26: 1-25.

### Saturday.

And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?—Matt. 26: 40.

No doubt Jesus thought particularly of Peter's rash promise of a few hours before. If for one hour he failed to watch, how could he through all the coming hours of sorrow and suffering keep wide awake and adhere to the promise he so impulsively had made that though all others were offended he never would be, and though he should die for it he would never deny his Master.

Reading—Matt. 26: 26-50.

### Sunday.

And he (Peter) went out, and wept bitterly.—Matt. 26: 75.

Though Peter sinned so greatly he repented very sincerely. Luke informs us that when the cock crew Jesus "turned, and looked upon Peter," and that Peter then remembered his broken promise. If, when men fall, they remember that the eyes of their Saviour are still upon them, surely that look of reproof, pity or affection, should pierce their souls and open up within them fountains of tears, and lead them back to loyalty and faithful service for him whom they once denied.

Reading—Matt. 26: 51-75.



## Prayer Meeting Topic.

July 9.

THE PASSOVER.  
(Exodus 12: 1-29.)

W. Waterman.

When Paul wrote that "Christ our Passover hath been sacrificed for us," he made the Mosaic passover a picture-promise, or type, of Christ and his redemption. The passover prefigured Christ and his redemption in this—

(a) That it met a supreme need. The Egyptians "made their lives bitter with hard bondage": so "the children of Israel sighed by reason of their bondage, and their cry came up to God." God moved to destroy the sinners of Egypt. It was then necessary "to put a difference between the Egyptians and Israel" lest Israel should share the doom of his oppressors. The passover it was which "made the difference." So "Christ our Passover" separates us from sin and judgment.

(b) That it originated not from man but from God. The Hebrews were helpless to save themselves from either Pharaoh's bondage or God's judgment. Therefore it was "the Lord" who "spoke, saying, This month shall be to you the beginning" of your freedom and salvation. Christ as our Passover is likewise the gift of God, not man's own means of redemption.

(c) That in it God planned to accept a substitute for each life which should be forfeited to him. During his "passing over," therefore, there was in every home in Egypt, whether Egyptian or Hebrew, a dead body—either of the first-born of the house or the substituted lamb. Antitypically, Christ for us, as "a lamb without blemish and without spot," "offered himself without spot to God." "Christ our Passover hath been sacrificed for us."

(d) That in it men had to co-operate with God. The Hebrews, to confess their guilt, must kill the lambs; to acknowledge their Saviour, they must splash the blood on their doors; to bend to God's will, they must remain within their houses; and in mournful self-mortification, they must eat all that God put before them—the unleavened "bread of affliction" and the bitter herbs, as well as all the flesh. How true a type of Christ this is, can be seen in the terms of Christian salvation—sinners must sense their sin, confess Christ, obey his commands, and reform their lives.

(e) That its effect on those co-operating with God was to save them from judgment, to rescue them from bondage, and to weld them into a new nation. "At midnight the Lord smote all the firstborn in the land of Egypt. . . . And the Egyptians were urgent upon the people, that they might send them out of the land in haste." This pictures salvation in Christ.

(f) That it introduced those it saved into a new life and conduct. This lesson God impressed throughout the passover. The blood on the doorposts (said he) are to be "to you a token"—a token to change you. The passover must be eaten with all gravity, with unleavened bread and bitter herbs to remind you of your unworthiness. "It is the Lord's passover"; I invite you to it as my redeemed. "Ye shall eat it in haste" "with your loins girded" for action; for in the strength of this feast I will launch you on a new career, as pilgrims seeking a Promised Land. "Ye shall keep it a feast by an ordinance for ever. Seven days shall there be no leaven found in your houses." What a different life lay ahead! "This month shall be unto you a beginning of months"! And this new life points to the "newness of life" awaiting "new creatures in Christ."

"Christ our passover hath been sacrificed for us; therefore, let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

TOPIC FOR JULY 16.—"THE FIRE-CLOUD."  
—Exod. 13: 21, 22; 14: 19, 20.

## Our Young People.

Conducted by WM. GALE.

### Forms of Expression Work in the Junior Department.

Emily C. Gill.

The modes of expression chosen for the Junior Department should be progressive, or capable of development.

#### For First Grade.

For the children of 8 and 9, or at least one year from the Primary Department, the following would be suitable.

(1) Playing the Story. Only stories suitable for dramatisation should be chosen, and this form of expression can be used only when the classes are separated from one another.

(2) Plasticine Modelling.—Eastern lamp, coins, roll book, Bedouin tent, missionary objects.

(3) Paper Folding and Cutting.—Galilean boat, sheepfold, missionary models.—See "Paper Model Making," by Annie Shaw. (Austral Co., 3/6.)

(4) Writing the text; or answers to questions.

(5) Drawing.

(6) Coloring with pastels or water colors.

(7) Practical Expression.—Taking flowers to sick ones, at home or in hospital; making gifts for sick ones or for those on mission fields; making Christmas presents.

Each child should be provided with a note book in which to do the written work. The children can be taught to take pride in their books, and if the best books are shown to the superintendent of the school when finished, the children will strive to have a book worthy to show. The note books may also be used to write down portions of the lesson they have learned. Children should be encouraged to find pictures or stories to illustrate some part of the lesson so that the facts and truths become firmly fixed.

#### For Second Grade.

For the children of 10 and 11 more difficult work will be provided. The written work will now include writing some facts about the story, or from a picture, writing a brief account of the

lesson. Later on an account of the life of one of the Bible characters may be undertaken. The writer of the "Junior Worker and his Work" gives the following three types of Expression Work as those suitable for a Junior Department:—

1. Illustrative. This includes drawings, paper cuttings, water color or pastel paintings, poster pictures. Models of Oriental houses, the Eastern well and picture can also be made.

2. Geographical. Geographical work gives life and reality to the Bible. In a pile of sand the Junior can lay out a plan of the Holy Land, showing mountains, rivers, lakes and countries, making it not just a matter of lines and dots on a map, but a real and actual thing. A sand tray will give the same result on a smaller scale, and may often be used when it would not be practicable to have the heap of sand.

Construction of maps should be done by Juniors. This is better done during the week, and the places filled in on Sunday as the lesson proceeds.

Small relief maps of papier mache or pulp will be more attractive if they are colored, e.g., in a map of Palestine, Judea, Samaria and Galilee will each have its own distinctive color.

A missionary map should be prepared, and on it the names of the places where the people lived to whom letters were written, e.g., Ephesus, Galatia, Rome. When teaching the names of the books of the New Testament, these places should be pointed out on the map.

#### 3. Written work includes—

(a) Writing one or more verses.

(b) Some facts about the story.

(c) Composition from a picture.

(d) Copying a passage of Scripture dealing with the lesson.

(e) For advanced pupils, writing a resume of the lesson, or an account of the life of a Bible hero.

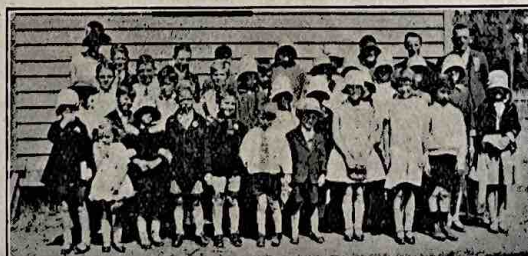
### FOUR-SIDED EDUCATION.

Intellectual education develops man's capacity to know the truth, that he should pursue it. Emotional education develops man's capacity to feel the beautiful, that he should live it. Moral education develops man's capacity to will the good, that he should desire it. Religious education develops man's capacity to sense the divine, that he should rest in it.—H. H. Horne.

### MILDURA DISTRICT BIBLE SCHOOL UNION.

The special speaker at the annual meeting of the Union, which was held in the Mildura church on June 3, was Mr. Arthur B. Withers, preacher of the Maryborough church. In the reports special mention was made of the school at Coomealla, which was opened seven months previously. In that time it had grown from 21 scholars to its present enrolment of 36 scholars

and four teachers. It was felt that the Union had done useful work in bringing into closer fellowship the associated schools. Mr. Withers gave an interesting and helpful address on "The Teaching Ideal." A very beneficial conference on this theme followed. Mr. A. J. Chislett was appointed president, and Miss V. Watson secretary.



### Y.W.L., YARRAWONGA, VIC.

This League of Young Worshippers was organised on March 2 last with a membership of 20. Under the care of Mr. Arthur Smith, supt., and Miss L. Chappell, asst. supt., it now has enrolment of 50. Mr. J. E. Searle, the preacher, is justly proud of the league and its able leaders.



## Foreign Missions.

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

### FOREIGN MISSION OFFERING, JULY 6.

Our large overdraft necessitates a liberal offering from every member.

### DO WE LOVE OUR MISSIONARIES?

This is the last appeal that we can make, through the "Christian," to our Australian brotherhood before our offering on July 6. All will admit the critical financial times through which we are passing. There are very few of our thirty-three thousand members in Australia who are not suffering in greater or lesser degree. In most instances the spirit is willing to give, but the ability is weak. Our Lord knows this, as he knew the willingness of the disciples' spirit in the agonies of Gethsemane. He knew that they could all say as Peter afterwards said, "Lord, thou knowest all things; thou knowest that we love thee." I have never known such an outpouring of interest in our offering as we have had this year. The reports from the Foreign Mission rallies and other meetings during June have been more encouraging than at any other time, and the liberality on the part of those who have not suffered as much as others to assist their less fortunate brethren and fellow-citizens has been another proof of the spiritual kinship of those who love the Lord, and are not deaf to the needs of their fellow man. One of the crosses that many have to bear in these times is the inability to do their usual part in supporting our missionaries in their work in foreign lands. Are there not many of us who can ease the disappointment of those who cannot give by making larger gifts this year? Remember that our missionaries are absolutely depending upon us for their living. They have given their lives. They have gone forth at the command of their Lord, and at the request of their Australian brethren. Let us make the July offering a justification of their confidence of our interest in them and their work.

### "COME OVER AND HELP US."

The Macedonian cry of "Come over here and help us!" is winging its way from our Foreign Mission fields. The desire to help is with the committee, but it cannot be carried out, not through any lack of workers who would go forward to preach the gospel, but because funds will not permit of their being sent. There is a band of young people who are prepared to go forth to the heathen lands, but their desires cannot be fulfilled because of financial reasons. Let us therefore give prayerfully and liberally on July 6, so that the kingdom of our Lord may be extended in the lands that lie in heathenism and superstition.—O. G. Potter, President Qld. F.M. Committee.

### TWO FACTS, ONE NEED.

Firstly, times of national stringency assert an individual seeking after the permanent progress of spiritual growth and peace. Secondly, the extent of missionary effort both at home and abroad is an indicator of the pulse and vigor of the particular church congregation.

The great need: With the present call to closer spiritual life through our temporary national crisis, and with the ever-present urge of the true Christian, namely, a desire for measurable extension of Christ's kingdom, the need is for us to demonstrate our belief in his gospel message having power to fill the acknowledged vacancy caused by the emptiness of much of the material.

Shall we, who are able at this time, show our confidence by really sacrificial giving in 1930, even offering preference to the temptation of lands, houses and wardrobes?—A. M. Bell, Secty. W.A. F.M. Committee.

### MAYLANDS LIVING LINK.

We greatly regret that we omitted to state in our Foreign Mission number that Miss Florence Cameron has been since 1924 and now is the living link of the Maylands (S.A.) church. Miss Cameron was baptised at Maylands, and has held membership there during all the years she has been a member of the associated Churches of Christ. Maylands church is one of our largest Foreign Mission supporters, contributing last year £282/9/-. This church rejoices at having the honor of Miss Cameron as its living link, and also, through the offering of the Vawser family, contributing three-fourths of the salary of Miss Vawser, Miss Cameron's colleague at the Lyall Memorial Children's Home, Shrigonda, India.

### FREEWILL OFFERING.

The best of all gifts is a freewill gift. When the Lord wanted to have a tabernacle built, the most expensive building of its size ever erected for the worship of God, he depended on freewill offerings. What was the result? Read Exodus 36: 5-7, "And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it and too much." Let us imitate this ancient people of God. On July 6 let us give until the Lord will be pleased with our liberality.

### THREE BAPTISED IN INDIA.

Recently we have held continuous preaching services among the Settlement people, and several of them are ready for baptism, but yesterday we selected out of these, three, Soni Krishna, Krishna Jodhor and Keroo Satwa. These three were baptised by Mr. G. P. Pittman on May 20. They were all under instructions for a long time. God is blessing this work, and the church is encouraged by the power of God. Our church members are always ready to do volunteer service for the church and for Jesus Christ. We are very anxious about the present situation in India, as day by day the Ghandi movement is going along rapidly, and we wish our Indian church should be protected in these days, and our members stand for Jesus Christ and for his heavenly kingdom. We do not wish to possess a worldly kingdom. Our chief object is to spread the gospel among these heathen people, and that they should know the King of peace and righteousness. Please pray for our Indian churches at Baramati, Indapur, Diksal, Dhond and Shrigonda, as they are in all sorts of difficulties in this land. We all wish to stand for Christ and live for him and work for him only. We had a very good preaching tour for eight days in the surrounding villages of Baramati during the whole week of Good Friday and Easter. We had made four batches, and sent every day to different villages, thus we were able to preach to several thousand people in 24 villages during one week.—Dr. K. L. Kolhatkar.

An encouraging word has just been received from Bro. G. P. Pittman stating that during the year June, 1929, to June, 1930, twenty-five settlers were baptised into Christ. "Praise the Lord!"

### VICTORIAN DEPT. OF SOCIAL SERVICE.

Unemployment.—Tradesmen, laborers, cleaners, watchmen, laundresses, domestics, girls and boys waiting.

Benevolence.—Send parcels of clothes and groceries to Churches of Christ Mission, Flinders-st. Ask railways for "perishable labels" for perishable goods. This department will supply rail free labels on application.

Children for Winter.—Applications are invited from those willing to assist by taking a child for the winter months. Advice will be welcomed of families that may be assisted by placing children in friendly homes.

Secretary, Will H. Clay, 2 City-rd., S.C.A.

### DEATH.

PEARL.—On June 21 (suddenly), at Glen Waverley, Vic., Charles Rossmore Pearl, aged 61; father of Winifred (Mrs. J. S. Dickens), Walter and Dorothy. "Until the day dawn."

### IN MEMORIAM.

GREENWOOD.—In loving memory of our dear son and brother, William J., loved father of Mavis, killed in action in France, July 6, 1918. Also Harold V., died Oct. 27, 1928. Loved in life, honored in death, treasured in memory.

—Inserted by their mother, R. Greenwood, Ascot Vale.

### COMING EVENTS.

JULY 23.—Glenferrie Church Ladies' Aid Society are holding an Australian Tea on Wednesday, July 23, at 2.30 p.m., opened by Mrs. Scambler, President Victorian Women's Conference. All welcome.—M. Bower, Hon. Secty.

### FOR SALE.

Anthems in good order; 16 sets of from 16 to 30 in each set, cheap. Apply to Harold Smith, 36a Ross-st., East Kew, E.A.

Box Hill.—W.B. Villa, T. Roof, 5 rooms, S.O., Bathroom, Bath, Heater, Basin; 4-ft. Pan. Hall, Double Doors; Pantry, Press, Tile Recess; Gas, Water, E.L.; Washhouse, Cement Troughs, Built-in Copper. Particulars, Price, etc., E.X., 419 Whitehorse-rd., Mont Albert, Vic.

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

### UPWEY, DANDENONG RANGES.

Spend a Holiday at this delightful spot. "Hillcrest," comfortable furnished cottage; electric light; large grounds. Miss Pittman, "Brentwood," Hampton-st., Hampton, X 6473.

### Offerings for Foreign Missions

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Orchards, Farms, Market Gardens; rich soil, good rainfall; good roads; rail. Suitable terms.  
JOHN SHEEHAN, RED HILL, VICTORIA.



## Here and There.

On July 6 Bro. S. E. Riches will commence his work with the church at Fullarton, S.A.

Bro. I. A. Paternoster telegraphs from Enmore, N.S.W.:—"Good meetings tabernacle Sunday; enthusiastic meeting Coventry afternoon, also Monday night."

We have received an envelope posted in Hobart, Tas., enclosing from an unnamed donor £2 for Foreign Missions. This sum has been passed on to F.M. funds.

The following telegram from Queensland reached us on Monday morning:—"Hinrichsen-Morris mission Townsville had big audiences for entirely new field; four confessions.—Coward."

Townsville, Q., the important northern seaport in which the Hinrichsen-Morris mission party is now at work, has not previously heard the gospel from the lips of one of our preachers. Special prayers are asked for the success of this new work.

In a personal note dated May 29, Jas. E. Thomas writes from Kent, England: "We are having a fine holiday, and are delighted to be in England. We were at Twynholm on Sunday and heard Bro. Toogood. It was their thirty-seventh anniversary. I am to speak there to-night."

Twenty-five years ago our Chinese church in Melbourne was organised. A tea and public meeting in the chapel, Queensberry-st., Carlton, on Thursday, July 24, will be held to celebrate the anniversary, and a special invitation is extended to all who have been associated with the work as teachers or scholars.

Perth church, W.A., enjoyed fellowship with Dr. A. J. Saunders on morning of June 22. Members could scarcely realise that it was nearly thirty years since he transferred his membership from Lake-st. Bro. Saunders held the attention of all throughout his address on changes in Indian thought and religious life.

The Buckingham-Hoskin tent mission at West Subiaco, W.A., came to a close on June 17. Great interest was manifested throughout the six weeks of the mission, crowds coming night after night to listen to the addresses from Bro. Buckingham and take part in the singing led by Bro. Hoskin. The work of Bren. Buckingham and Hoskin was appreciated by all who attended. The mission was a wonderful success, 43 souls being won for Christ.

To consider a scheme for forming the men of the churches of the metropolitan area into groups, "living links" of the Christian Men's Association were entertained at tea in the Swanston-st. lecture hall on June 30. Afterwards, a rally of men was held in the chapel, the Conference President, Dr. W. A. Kemp, being the chairman. Bro. T. R. Morris, president of the C.M.A., in an interesting way introduced the subject of "Evangelism," and with the assistance of charts showed the progress of the churches since 1852. In the discussion which ensued a number of brethren took part helpfully.

Dr. H. K. Carroll has released the new membership figures for the church bodies of America, says the "Christian Evangelist." There is a net gain according to his report of 300,419 in members over the figures of last year. There are some surprises in the new statistics. One is that the Methodist Episcopal church for the first time shows a net decrease of 2,440 members. If you leave out the figures of the three largest African Methodist bodies, this denomination suffered a loss of nearly 25,000 members. Our net gain is shown as 34,553. Again the report shows that our brotherhood has led in the per cent. of net gain.

Bro. A. G. Saunders, B.A., preached splendid farewell sermons to good audiences at Carlton, Vic., on June 29; many visitors from neighboring churches were present. An anthem was well rendered, and Miss B. Fordham sang a solo. During Bro. Saunders' 5½ years' ministry at Lygon-st., 92 additions were made, 44 of which were by faith and baptism. The last year showed the best total of additions, 28, of whom 17 were from the Bible School. 48 marriages were celebrated, and the large number of 224 funerals conducted. Bro. Saunders left for Subiaco, W.A., on June 30, with the best wishes of Lygon-st. members. A number of friends farewelled him and Mrs. Saunders at the train.

At Northcote, Vic., on Sunday last Bro. J. Plummer gave a fine address on Foreign Mission work. Just before he rose to speak, Sister Martha Banks, one of the most faithful members, suddenly collapsed and had to be carried out of the meeting. She died within a few moments. This cast a gloom over the service, and after the address, when the announcement was made, much sympathy was expressed for Sister Banks, sen. (her mother), who was seated alongside of her. At night Bro. Illingworth completed his series of addresses on "The Quicksands of the City," preaching on "The Perils of Indifference." The members of Sister Hing's family sang a trio. We are glad to report that Bro. John Collings is improving.

Sir Henry Lunn, who first saw the Passion Play at Oberammergau in 1900, has been witnessing the play for the fourth time, and he records some impressions of the presentation of the great drama on this occasion. The theatre has been rebuilt, preserving the open front looking upon the mountain which still carries the remains of the winter's snow. The acoustic properties of the building, which seats 5,400, every one of whom can see and hear the players, are excellent. The play, Sir Henry says, gains in perfection of production in each succeeding decade: while the acting, in which there could not be much advance, remains admirable. When Sir Henry saw the play this year 5,000 people sat for 3½ hours in the morning and 3½ hours in the afternoon, scarcely stirring in their places and showing a rapt attention—the highest tribute the players could have desired. Building the new theatre and improving the roads for motor-traffic have cast a heavy burden on the peasants, who have to carry a debt of £200,000. "Of course," writes Sir Henry, "there is always a grave danger with a great influx of rich people from America and Europe that the simplicity of these villagers should be damaged, and even destroyed, but those who witnessed the play on Sunday, May 11, will agree with me unanimously that there was a devotion which could only be shown by those whose simplicity was as yet untouched."

The omission of a line may have obscured for some readers the meaning of our report re number of members of churches of Christ breaking bread on June 8. We therefore reprint the figures:

	Membership	Communicants on June 8
Victoria . . . .	13,335	7,706
South Australia . .	8,158	4,667
New South Wales . .	5,006	3,020
Queensland . . . .	2,968	2,200
Western Australia .	2,788	1,722
Tasmania . . . . .	823	586
<b>Australian Totals</b>	<b>33,078</b>	<b>19,901</b>

The Department of Social Service of Churches of Christ in Victoria advises that the week of self-denial recently observed by some of the churches of the State has brought a wonderful blessing to many of the unfortunate poor, and not the least to the churches. Kaniva district, which has led the State in giving, and in providing homes for our children of unemployed parents, has experienced almost inexpressible joy. What has appeared to be giving has turned out to be receiving. In addition to the eleven children sent to Kaniva, five others have been placed, two in suburbs, one in Kyneton, and two in Minyip. Other children are eagerly waiting their turn. The secretary would be glad to hear of other homes that could accommodate one or more. One brother sent a pound for the children fund, and another has sent five pounds. Both express keen appreciation of the movement.

### A LITTLE PARABLE FOR ATHEISTS.

Once upon a time there was a little boy who lived in a big house. Like every healthy little boy he had an enquiring mind. He decided to explore the house. He climbed the stairs. He found story upon story and a bewildering number of rooms. He was puzzled and dazzled. He wrinkled his tender brow. Then he spoke to himself: "This house is so big and fine and I am so little—and there are so many rooms, and registers and windows, and closets, that I feel very sad. It is so big, I am sure nobody built it. And if anybody did build it he is so great and I am so little he does not pay any attention to me. It makes me lonesome to think so, but I am convinced that I have no father."—"Christian Evangelist."

### MARYBOROUGH DISTRICT CONFERENCE, VIC.

The half-yearly district conference of Maryborough, Bet Bet, Castlemaine, Dunolly and St. Arnaud churches was held at St. Arnaud on June 9. Mr. C. Jackel, preacher of St. Arnaud church, presided. Encouraging reports were received from all the churches affiliated with the conference, including Wedderburn who expressed the desire to affiliate with the district conference. At the business session Mr. Jackel was re-elected president, with Messrs. H. Earle and A. Withers, preachers of Castlemaine and Maryborough churches respectively, as vice-presidents, and Mr. R. H. Hill, of Maryborough, as secretary.

It was decided that next conference be held at Wedderburn on Foundation Day, 1931.

At morning session Mr. Geo. Hughes, preacher of Wedderburn church, spoke on "The Abiding Christ," taking his text from Luke 24: 29. Mr. Cameron, preacher of Redcliffs church, took for his subject at the afternoon session, "Pitching Toward the Sun-rising" (Num. 21: 11). Mr. Howard Earle, preacher of Castlemaine church, addressed the public meeting in the evening, and spoke on "The Core of Christianity," taking as his text John 21: 22. "What is that to thee? Follow thou me!" Suitable items were rendered during the afternoon and evening sessions, by members of the various churches. The sisters of St. Arnaud church are to be highly commended for the splendid way meals were provided during the day.

### ADDRESSES.

F. W. Beechenow (secretary Gardenvale church, Vic.)—103 Sackville-st., Collingwood, N.S.  
Cyril J. Parker (acting secretary Norwood church, S.A.)—32 Luhrs-rd., South Payneham.  
J. Warren (preacher)—26 Monmouth-rd., Westbourne Park, S.A.

THIS IS THE TIME to distribute our distinctive literature. Write to the Austral Co. for samples of tracts, pamphlets, etc. Our address is 528, 530 Elizabeth-st., Melbourne, C.I.



## Obituary.



Mrs. J. F. Ashwood.

The home-going of Ellen E. Ashwood has removed from our midst another of those noble women who have through the years graced the churches of Christ in N.S.W.

After a lengthy illness our sister passed quietly away on Lord's day evening, June 15. She had perfect serenity of spirit, and a sublime confidence in her heavenly Father's care. Her triumphant faith and beautiful self-forgetfulness made an indelible impression on her loved ones during the days of anxious nursing.

Our sister belonged to the Morris family of Ballarat, an honored name in the annals of the brotherhood. At 17 she made the good confession, and was baptised under the preaching of J. T. Macgowan. Later she became a member of the church meeting at Manchester Unity Hall, Melbourne. Coming to Sydney in 1879, she united with the church at Elizabeth-st., going with the church later to City Temple. Except for an interval of a few years at Petersham, she continued with the City Temple congregation till 1917. Since 1917 Mrs. Ashwood has been a member of the church at Chatswood, where she will be sadly missed, for her beautiful character and sweet, helpful fellowship in all the activities of the home church endeared her to all. Her husband—the late J. F. Ashwood—served on the diaconate of these three churches.

The church of our Lord was very dear to the heart of Mrs. Ashwood. She and her late husband were vitally interested in all phases of the kingdom's activities. The hospital at Dhond (India) is a standing memorial of their missionary enthusiasm. Home and Foreign Missions, Social Service, Preachers' Provident Fund, local church, Prohibition Alliance, and multitude of other religious and philanthropic interests all received her loyal support.

Our sister was a foundation member of the N.S.W. Sisters' Conference, occupying at different times the offices of treasurer, superintendent of Dorcas and Prayer Committees. At the time of her death she was a life member of the Executive. All the sisters loved Mrs. Ashwood, and her death has created widespread sorrow. Her beautiful home at Roseville was a centre of kind hospitality. She was a devoted daughter to her mother until her death in her 101st year, and truly "the heart of her husband did safely trust in her, and her children rise up and call her blessed."

A largely attended and most impressive service prior to the interment at Rookwood was held in the City Temple. The writer conducted both

services, assisted by Bren. H. G. Harward, E. Davis, T. Hagger and J. Clydesdale. The wealth of floral tributes was a manifestation of the loving esteem in which our sister was held. The influence of our sister's life lives on. We commend her three daughters who mourn to the God of all grace and comfort.—Joseph Whelan.

PEARL.—On Saturday evening, June 21, Bro. Ross Pearl was called away from this life with tragic suddenness. He had been romping with his little grandson during the afternoon, and left for home in a characteristic jovial mood. He had walked only a few yards from the Glen Waverley station when he fell. He had expired when picked up. Bro. Pearl was born at Christchurch, N.Z., and was brought to Melbourne in infancy. All his life he was closely associated with our churches. The Newmarket church had its beginnings in his father's home. He entered the North Melbourne church young in life, and it is a coincidence that his last service was to conduct the anniversary singing of that Bible School. He was largely used in this connection by various schools. It was a work he enjoyed. He loved to sing; and he also loved the children. He was known among the Melbourne Fire Brigade men, of whom he was one until his retirement a year or two ago, as "Happy" Pearl. There was never a nickname more apt nor more complimentary. He was a member of Lygon-st. church, as had been Sister Pearl, who predeceased him by four years. He was in his 62nd year, having been born July 18, 1868. He leaves a son and two daughters (Mrs. J. S. Dickens and Miss Dorothy). Interment was at Burwood, the writer, with Bro. Hunt, officiating, in the presence of many friends. Many will miss his sunny spirit. His was a wholesome type of Christianity. Many will join to commend his loved ones to the Saviour he served so well, for comfort in their season of sorrow.—A.G.S.

HOVEY.—On June 12, at his Ballarat home, Vic., Bro. Joshua John Hovey entered into rest. For nine months he had suffered much, but the end was not expected. Our brother and his family were active and faithful members in the church at Brim for many years. There he was church secretary for five years, and a deacon for many years. Illness prevented our brother from active part in the work at Ballarat, but he and his were all vitally interested in the Lord's work. Our brother leaves behind a beloved wife and three children—Myrtle, Doreen (Mrs. Baum), and Ralph—to mourn their loss. To these is extended the loving sympathy of us all.—Geo. T. Fitzgerald.

## N.S.W. Sisters' Conference.

The 36th Annual Conference, held at Enmore Tabernacle on June 5, was one of the most successful yet held. About 300 delegates and visitors attended, and a fine spirit of fellowship prevailed. The report of the Pentecostal aim committee evoked much interest, and great pleasure was expressed at the result of their efforts, £1,155/9/- having been raised towards the establishment of an Aged Women's Home, for which cause Mrs. Butler, the treasurer, has been an energetic and untiring worker.

Mrs. A. Day led morning devotional session, and gave an inspiring talk on the "Fragrance of the Christian Life."

The business session was presided over by the president, Mrs. Hagger, who read a beautiful message of greeting from our late loved sister, Mrs. Ashwood, who since Conference has been called to higher service. Mrs. Ashwood has been intensely interested and devoted to the work of the Sisters' Conference in N.S.W. for many years right up to the time of her death, and her presence and influence will be greatly missed at our meetings.

The following officers were elected:—President, Mrs. T. Hagger; vice-presidents, Mesdames J. Clydesdale and C. S. Rush; secretary, Mrs. F. S. Steer; recording secretary, Mrs. W. H. Palmer; treasurer, Mrs. C. Verco. Superintendents of Committees:—Home Mission, Mrs. J. Fox; Foreign Mission, Miss Rofe; Newington Home, Mrs. Cox; Dorcas, Mrs. E. Jeffery; Hospitals, Mrs. McKinnon; Prayer meetings, Mrs. Corbitt; Aged Women's Home, Mrs. Shelton; Social service, Mrs. Dale; Isolated Members, Mrs. A. Hutchison; Obituary, Mrs. Flood; Social, Miss Blanche Hall; Catering, Mesdames Hall and Rush.

Splendid reports, showing a year of progress and activity, were presented by the various committees. Faithful and untiring effort has been the keynote of all departments for the past years, and we look forward to even greater achievement in the future.

The afternoon devotional session was led by Mrs. J. Fox, who gave a fine talk on the work of the women of the early church. Mrs. T. J. Andrews extended greetings to visitors. Responses were given by Mrs. Greenhalgh and representatives of the Congregational Women's Union and the Presbyterian Women's Federation.

Mr. W. L. Ewers gave a splendid address on "Faith, Courage and Loyalty." In recognition of their long and faithful service Sisters J. Fox, J.

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Clydesdale and Corbitt were elected life-members of the Executive.

The new officers were introduced by Mrs. Lewis. Beautiful solos were rendered during both sessions by Mesdames Hedger, Edwards and Allen, and Misses Nance, Marley and Blanche Hall.—J. N. Palmer, Rec. Secretary.

#### WHERE JESUS WALKED AND TALKED.

(Continued from page 405.)

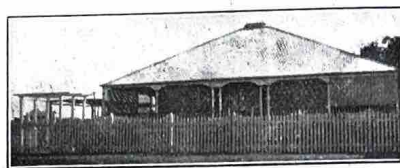
of the most likely places is the ancient synagogue, that is declared to be the one into which Jesus came and opened the roll and declared himself as the one prophesied by Isaiah, who came to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to captives, recovery of sight to the blind, to set at liberty the bruised, and to preach the acceptable year of the Lord. As this is the only synagogue in Nazareth, it seems probable that it is the one to which Jesus came. There are also shown the house of Joseph the carpenter, which has been enclosed in a church, and the home of Mary. We saw a nice Baptist chapel here, erected by an American Christian gentleman and his wife, because of their love for Jesus of Nazareth. It was about the only chapel we were able to enter without payment, and in which we were not asked for "bucksheesh." There is a very fine hospital at Nazareth conducted by Dr. Bathgate, and a good missionary work is done here. It was a great privilege to be in the place where our Lord lived as he grew up into manhood. We did not need to mark any special place, but just to know that he actually made sacred by his presence these picturesque hills and lived as a young man in this very place. We went by Mary's fountain, where the women were still filling their great waterpots as the mother of Jesus did at the same place, and came soon to Cana of Galilee. Here are two churches, both claiming to be the spot where Jesus turned the water into wine. We visited one of these, looking so ancient and dirty that those in David's time might have visited there, and here we saw what are claimed to be the very waterpots that held the wine.

#### The Sea of Galilee.

Our next tarrying place was Tiberias, on the Sea of Galilee. This is surely one of the most hallowed places in our memories, when we think of where Jesus walked and talked. To the shores of this beautiful sea he came and called men working at their nets to be his disciples. Around these shores multitudes followed him as he taught, and there, upon the sloping hillside, he fed the thousands that were hungered. It was there as he looked upon the ten cities on its shores that he uttered his warnings to Chorazin and Bethsaida and Capernaum. How used the people must have become to this manly, loving, gentle Son of man! It was no wonder that they watched for him, and brought their sick that he might heal them. It was on its waters that he sailed with those of his inner circle, and there, as they aroused him, he stilled the raging storm, and strengthened their faith. It was our privilege to watch a storm come up with sudden swiftness upon these blue waters. It swept across like a dust-storm, and every fisherman sought the shore as it came. The Sea is 690 feet below the level of the sea, with hills all around, and storms sweep down with sudden fury. We had a memorable morning on the Sea, going by Bethsaida and Magdala to the site of the ancient Capernaum. Here is one of the finest discoveries of archaeologists, who have unearthed and partly reconstructed the synagogue where Jesus healed the man that was borne of four and let down through the tiles of the roof. It must have been the scene of much of his teaching, and surely up these steps he often went. As our boatmen rowed us back that sunny day and sang the songs of Mohammed, who they say is the greatest of all, we sang of blue Galilee, where Jesus loved so much to be, and

remembered him who walked upon its waters, and who says still to our hearts in the midst of every storm of life, as he did to the waters, "Peace, be still." We came again on the Nazareth road by the Horns of Hattin, scene of the Sermon on the Mount. We came to Mt. Carmel, scene of the great trial between Elijah, the servant, of God, and the prophets of Baal, and passed over the brook Kishon, scene of the destruction of the deceiving prophets. It was with gratitude to God for the privilege of again going by faith on the way he went, that we made our journey from Haifa southward to the Suez Canal once again. We may not have gone exactly the path he trod, but we know he was there, the Word made flesh and dwelling amongst men, and for us our journey made us to see afresh his glory and read more earnestly his words of grace and truth—

"We did not see when thou didst come  
To this dark world of sin and death;  
Nor e'er beheld thy cottage home  
In that despised Nazareth,  
But we believe thy footsteps trod  
Its streets and plains, thou Son of God."



Manse, Roma, Q.

The ladies of Roma church recently paid £200 deposit on a seven-roomed house which was secured for a preacher's residence. The land on which the house stands is a large corner allotment. By permission of the ladies, a tennis court will be built on portion of the block.

#### HONEY.

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

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## Christian Men's Association

CHURCHES OF CHRIST IN VICTORIA.

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

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

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

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

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

Secretary.—J. L. Ward, 6 McPherson-ave., Carnegie, S.E. Phone, U 2612.  
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## News of the Churches.

### Tasmania.

**Launceston.**—A very fine temperance demonstration was held in Margaret-st. chapel on June 24. The hall was filled to overflowing. N. J. Warmbrunn presided. Excellent musical and elocutionary items were rendered, and a fine address given by F. Collins on "Alcohol a Destroyer." Temperance and religious organisations were well represented. The demonstration was the best of the kind yet held in the district. An offering of £2/8/- was received.

### Western Australia.

**Victoria Park.**—Splendid meetings on June 15, Bro. Dean speaking. Three baptisms at night. On June 17 the Christian Endeavor held its first anniversary social and public meeting. There was a fine gathering. The Endeavorers did well with their items. Bro. Dean presided. General interest is not lagging, and the feeling of brotherliness is of a high order.

**North Perth.**—The 25th anniversary of the foundation of this church was celebrated on June 15, with splendid attendances. Bro. Robinson gave appropriate addresses, and at the conclusion of the gospel service, a feature of which was the excellent singing of the choir formed for the occasion, four took their stand for Christ. On June 18 the celebrations were continued, when Bro. Schwab addressed the midweek meeting.

**Harvey.**—A sister was baptised on June 22. Members are attending well. All were drawn closer in fellowship and service by Pentecost anniversary Sunday. A social was held by young people in honor of two young brethren who have reached the age of 21 years. A. Stamford, jun., and M. Johnston are both active in Bible School work. Each was presented with a Bible from the church in recognition of services faithfully rendered.

**Subiaco.**—The work maintains its excellent spirit. A large number attended prayer meeting on June 19. The gospel services are under the leadership of the elders. The building was well filled on June 22. Bro. T. McEwen gave the gospel address, and a special anthem was rendered by the musical department. A young man made the good confession. The Bible School, under the leadership of Bro. E. Black, is still increasing. All other auxiliaries are doing good work. The church is looking forward to the coming of Bro. and Sister A. G. Saunders.

**Palmyra.**—Progress is maintained in all departments, with increasing attendances. On June 15 41 were present in the morning. 103 are enrolled in Bible School. Attendances at gospel service average between 50 to 60. A prayer and Bible study class has been formed, 20 to 25 attending regularly. A series of gospel services have been conducted by Bren. Rule, Innes and Packer, of West Subiaco. Three ladies confessed Christ, and two have been received into the church. On June 15 two girls confessed Christ. Bren. P. Wedd, W. Lang and F. W. Dean have exhorted recently.

**Inglewood.**—The Sunday School anniversary was very successful. Bro. Hoskin, choir master, trained the pupils, who did splendidly. Bro. L. Peacock spoke on Sunday afternoon, and Bro. Hutson at night, to a full house. The demonstration was largely attended, an excellent programme being given, and prizes were presented. Enrolment now stands at 155. A children's social was held on the Friday evening, the teachers entertaining them. A men's brotherhood has been formed. The Y.P.S.C.E. has recommenced. The Ladies' Aid held a successful jumble sale for building fund. Good meetings on June 22. Two young people were baptised, and another made the good confession.

### Queensland.

**Roma.**—On June 14, 23 motored to Raslie to conduct a gospel service. The private home proved inadequate to accommodate those who attended. On June 17 the church suffered a severe loss in the death of Sister Mrs. Wetherall. At gospel service on June 22, Percy Brock, son of the mayor of the town, made the good confession.

**Toowoomba.**—On June 15, in the old chapel, three young people were baptised and three others made the good confession. On June 22 Bro. Thomson was present after long illness. At night, after Bro. Johnston's address, a Bible Class lad responded to the invitation. During winter months prayer meetings are being held in members' homes.

**Gympie.**—A welcome social was tendered Bro. and Sister McKie by the Bible School and members at New Veteran on June 17, a nice programme being rendered. Meetings are well attended. The chapel was full on evening of June 22, when Bro. McKie preached on the second coming. There were three confessions. 146 broke bread (Gympie 128 and New Veteran 18). Two brethren were received into fellowship. At Bible School 141 were present, also 65 at Monkland, and 33 at Amamoor. A sale of work and gifts under the auspices of the Ladies' Guild netted £41.

### Victoria.

**Hampton.**—On Sunday morning Mrs. and Miss Henderson were welcomed by transfer. At night three young people were baptised. An offering was made for benevolence.

**Parkdale.**—Good meetings on June 29. One new scholar at Bible School, making four since commencement of "mission" rally. At the gospel service Miss M. Jackson's solo was delightful.

**Chelsea.**—On June 26 the Ladies' Guild enjoyed a visit from the sisters of the Home Mission Committee. Services on Sunday were affected through sickness among members and Bible School scholars.

**Moreland.**—On June 29 Bro. J. E. Webb gave farewell addresses to large congregations. At the gospel meeting Mrs. Webb sang a solo. Prior to the gospel address two young ladies were immersed. On July 1 the church tendered Bro. and Sister Webb a farewell social.

**Ararat.**—The young ladies of the church have organised a basket ball club, to meet once every three weeks. The quarterly business meeting took the form of a conversazione on June 24, with a good attendance. Members discussed ways and means of providing funds for the church.

**Carnegie.**—Meetings on June 29 were well attended. The morning service was addressed by Bro. Spargo. The subject of Bro. Shipway at the evening service was, "What to Believe About Sin." Two young people made the good confession. J.C.E. reports increasing attendance and interest.

**Surrey Hills.**—On June 29, the Bible School had a record attendance of 126 scholars. On June 26, at the Women's Mission Band, an interesting address was given by Mrs. A. J. Saunders (India), a number of visitors from surrounding districts being among the attendance of 70. Meetings are well attended.

**St. Arnaud.**—On June 29, 42 communed. In the morning Bro. W. McDermott spoke well on "Recompense of Service," and in the evening Bro. C. Jackel gave a stirring gospel address on "The Divine Magnet." Bro. Gerrand, of Malvern-Caulfield church, presided in the morning. Mrs. Clark has kindly donated two collection plates, and Mr. and Mrs. Boyle, of Ararat church, a beautiful vase.

**Drumcondra.**—Splendid meetings on June 29. Bren. W. Gale and A. E. Kemp, of H.M. Department, paid an appreciated visit. Bro. Banks spoke to a large congregation at night on "What Means this Baptism?" Four young men were baptised. The new Sunday School competition is proving a success.

**Malvern-Caulfield.**—Attendances are much better than for some time. Last Sunday 167 broke bread, and at the gospel service the building was comfortably filled. Sister Mrs. Clark gave a message in song. Prior to the gospel service Bro. Graham immersed five Bible School scholars. On Monday the P.B.P. and K.S.P. clubs held a combined social.

**West Preston.**—Meetings for June were very well attended, and steady progress is being made. A deposit has been paid on a splendid block of ground in Gilbert-rd. Speakers on June 29 were Bren, Garth and Robbins. Two young ladies were received into fellowship. The school is progressing under the leadership of Bro. P. Crowley; new scholars each Sunday.

**South Melbourne.**—Bro. Waterman's messages are very encouraging. Last Lord's day at both services he preached on "Be not overanxious of the morrow." Last midweek prayer meeting was conducted by a sisters' visiting committee. Bible School continues strongly. The church girls' table tennis team finished runners-up in Protestant Churches T.T. Association.

**Shepparton.**—For past three weeks meetings have been good. Splendid service has been rendered by Bro. E. H. Paul, who for three Sundays has preached acceptably. The co-operation of members, making possible the carrying on of the work during the absence of a regular preacher, has been very encouraging. Bro. Andrews has arranged to commence his ministry on July 6.

**South Yarra.**—Sisters Roberts and Barbour were received into membership by transfer from Maryborough, and a young sister from the Bible School. There were good meetings. Bro. Ladbrook in the morning finely explained the meaning of the kingdom of heaven, and at night gave an address on the missionary spirit. The monthly social on Thursday was a pleasant gathering.

**Preston.**—Excellent meetings on June 29. Bro. A. Crowley, of Bambra-rd., exhorted. At night there were three confessions and three baptisms. The church was saddened by the death of Sister Mrs. Olney. Sympathy goes to Sisters C. and L. Olney, of Preston, and other members of the family. Among the sick are Bro. L. Morfiew, church secretary, and Bro. F. J. Lang, Bible School superintendent.

**St. Kilda.**—The church sympathise with Sisters Mrs. Dall and family in their recent bereavement. Good interest was maintained at all meetings during the past month. On June 29 Bro. Whelan addressed the meeting for worship, and Bro. Grundy conducted the gospel service, when Mrs. R. Rosewarne was the soloist. On June 25 the Phi Beta Pi had an enjoyable time, when Bro. H. Campbell instructed them in club work.

**Doncaster.**—On Sunday afternoon, June 22, there was a record attendance at Bible School (111). On the 29th 101 scholars attended. Splendid attendances at both church services on June 29. A young man was baptised in the evening. On June 25, at a men's meeting, there was a good attendance. Mr. E. Lee Neil's subject was, "The Plain Man and his Religion." There were also musical items, and supper provided by the sisters.

**Glenferrie.**—Good meetings have been held during the past few weeks. Bro. Watson spoke on the morning of June 22. At Sunday evening services Bro. Williams has completed a series of sermons on "What is Christianity?" These have been much enjoyed. On June 29 there was a record attendance of 49 of Young Worshipers' League and their helpers. During this week Mr. Les. Smith handed in his resignation as secretary of choir, a position he has held for 16 years, giving splendid and faithful service. This has been received with very much regret.



**Colac.**—There was a good attendance on evening of June 29. Bren. Gale and Kemp came from Melbourne to take the service, which was much appreciated by all. The church looks forward to the coming of Bro. Wallace Jackel, who will begin his labors in August.

**Gardiner.**—Bro. J. E. Shipway gave a good F.M. address to a large meeting on morning of June 29. Bro. Gebbie preached at night. On 28th a large gathering of young people was held, when plans for extended work were discussed and a happy social time experienced.

**Newmarket.**—At the morning meeting on June 29 Bro. Cook, from Sunshine, exhorted. Bro. Black's message at night was, "The Great Test." Bro. Roy Stewart, of Essendon, assisted by playing the organ and singing a solo. A young lady made the good confession on June 22 after Bro. Black's gospel address.

**Warrnambool.**—Services on June 15 were well attended, Bro. Norris speaking. Sister Mitchell received the right hand of fellowship. There was a record attendance at night, when two young men were baptised. There were good meetings all day on June 22. Two young men were received into fellowship, and Bro. Norris' address made a great impression. On June 19 the K.S.P. gave a very enjoyable programme in the Congregational Hall to a large attendance.

**Castlemaine.**—Attendances are very good. On June 18, at the second evening of young people's society, the main item was a lecture by Bro. Earle entitled, "Books, and How to Read Them." He spoke at both meetings on June 22. The gospel address was impressive, and a splendid spirit prevailed. On the 29th there were very good meetings. Bro. Byard gave the morning address, and in the evening Bro. Earle gave a splendid gospel message from the story of the prodigal son.

**Drummond.**—A social was held on June 28 to bid farewell to Bro. Newton, who has been a great help to the church for a number of years. A token of appreciation was given to him. On June 29 Bro. Baker spoke on Foreign Missions, and at the evening service on "Lydia." This was a record meeting, extra seating being required. Two young men accepted Christ, and with the three who made the confession the Sunday previous were baptised. Bro. Baker's message in song is enjoyed by all.

**Middle Park.**—Bro. F. Hunting was the speaker on the morning of June 22. At the conclusion of Bro. Baker's address at the gospel service two made the good confession. On June 28 a cottage prayer meeting for converts was held at the home of Bro. Baker. On June 29 Bro. Baker gave a helpful address on "The Patience of Job." Bro. F. Hunting was the preacher at the gospel service. His address on "Born Again" was much appreciated. Two young men were baptised. The best wishes of the church are with Bro. Hunting, who is going to labor with the church at Blackburn.

**Geelong.**—Two exceptionally fine meetings were held on June 29. Bro. Clipstone's exhortation on "Give ye them to eat," on behalf of F.M. appeal, and evening address on "Jesus and the Working Man," were listened to by a most appreciative congregation. The building at night was practically full. The male choir, male quartette and solo by Bro. Colin Dabb were much enjoyed. Bro. Clipstone's third year with Geelong church commences next Sunday. The Women's Mission Band held a group meeting with Drumcondra last week. Miss Flo. McGregor and Dudley Simper have been very ill.

**Maryborough.**—Meetings at gospel services keep up. Many young people are interested, and prospects appear very bright. The Christian Endeavor is doing a very fine work, and has already been the means of helping the church considerably. Attendance at this meeting on Thursday evenings averages 35 to 40. Bro. Fasham exhorted the church on June 29, and Bro. Withers delivered the gospel address. The Bible School is preparing for Children's Day service. The sympathy of school and church is extended to

the teachers who have been laid aside in hospital, also to Sister Mrs. Walker, who has suffered the loss of her husband.

**Coburg.**—The Bible School anniversary held recently was one of the best. Splendid addresses were given by Bren. A. G. Saunders, Dr. W. A. Kemp, J. E. Shipway and L. R. H. Beaumont. The singing of the scholars, under the able leadership of Bro. A. E. Barber, assisted by the orchestra, was all that could be desired. The annual concert drew a crowded house. Two scholars have confessed Christ and been received into membership. The church had special services to commemorate Pentecost. A visit from Bro. Robinson was greatly appreciated.

### South Australia.

**Kadina.**—Attendances maintain a fair average. On June 8, 102 met at the Lord's table. Bro. Walter Gordon, who has been laid aside for many weeks through illness, was present on June 29.

**Croydon.**—Meetings are well attended. Evening service on June 29 was a memorial to Bro. John Hoskin, who passed away on June 20. Bro. and Sister Graham expect to leave for their work at Tumby Bay at the end of July.

**Nailsworth.**—The services of Bro. Horsell (H.M. Sec.) are much appreciated. Morning services have been well attended, and evening services are fair. Sunday School and C.E. societies are thriving. The ladies' guild is helping many needy folk in the neighborhood.

**Queenstown.**—On June 29 Bro. S. Matthews exhorted. Bro. Brooker's evening subject was, "The One True God." On June 24 the girls' Wattle Club held a well-attended benefit evening for the unemployed. Bro. Brooker provided half the entertainment with his lantern, and the girls gave the other half.

**Semaphore.**—On the morning of June 29 Bro. Beiler exhorted on "What is Back of it All?" Four new scholars in the Bible School. Excellent meeting at night; anthem by choir and a solo by Mrs. Les. Matthews, L.A.B. The third of the "Letters to the Churches," viz., "Pergamos," was dealt with by Bro. Beiler.

**Port Pirie.**—Splendid meetings on June 29, Bro. Randall speaking. In the evening a memorial service was held to Sister Mrs. Mudge. Bro. Randall gave a very fitting address. The large attendance showed the high esteem in which our late sister was held. Solos were sung by Mrs. Randall and Miss Arnold.

**Dulwich.**—Meetings for last two Sundays have been fair. Bro. J. E. Allan, of Maylands, was the speaker on June 22. In the Bible School there are large attendances and great enthusiasm. The two Endeavor societies are functioning well; the junior society is growing splendidly. Sister Mrs. Glover has been received by transfer from Cottonville.

**Midland.**—Good meetings were held on June 22 and 29. The church expresses sympathy to Sister Mrs. S. Burford in the loss of her husband. At the crowded evening service brief reference was made by Bren. G. T. Walden and B. W. Manning to the consistent life of our late brother. Two young women made the good confession after a forceful address by Bro. Manning on "The End of the Age."

**York.**—Back-to-York celebrations were a great success. At morning re-union service about 260 communed. Bro. A. B. Chappel was the speaker. In the afternoon 63 attended Bible Class. Bro. and Sister Fred. Harding conducted the service. Bro. P. R. Baker spoke in the evening. From Monday to Thursday the following meetings were held: C.E. rally; old folks' dinner and evening; Bible School demonstration; re-union tea and "Christian Unity" service. All meetings were an inspiration, and the church is indebted to Bren. G. T. Walden, H. Manning and Hugh Gray for their services. Meetings since celebrations have been well attended. Bro. Lampshire's evening message on June 30 was much appreciated.

**Williamstown.**—On June 15 Bro. A. Bain spoke in the morning and Bro. W. Bain at night. On June 19 a farewell social was given to Bro. and Sister Warren. Bro. Miles, from Gawler, and Bren. A. and W. Bain spoke. Presentations were made by Bro. Townsend—to Bro. Warren a pair of driving-gloves, and to Sister Warren an entree dish. On June 22 Bro. Warren preached farewell sermons to good congregations. Sister Holmes is in hospital very ill.

**Kersbrook.**—On June 15 Bro. J. Warren preached his farewell sermon. Large congregations met at both services. On June 18 Bro. and Sister Warren were tendered a social at which deep regret was expressed at their departure. Bro. Warren was presented with a Scofield Bible and Sister Warren with a clock, as tokens of esteem. Bro. Pascoe was to commence his ministry with the church on June 29. Bro. F. M. Fullston (church secretary) and Mrs. Fullston left on June 26 for a tour of the continent.

**Glenelg.**—On morning of June 22 Bro. Garland spoke on "Jesus, The Good Shepherd." At Tuesday Endeavor meeting Bro. Chapman spoke on "Alcohol and Healing." On Wednesday Bro. Moran spoke on "Who shall separate us from the love of Christ?" These subjects were well presented. On afternoon of June 24, over 70 members from sister churches, and local Dorcas sisters, held their annual social, when Mrs. Green, president of Sisters' Conference, gave a helpful address on "Emmanuel, God with us." Last week Bro. Edwards assisted in "Bible Institute" at Murray Bridge.

**Fullarton.**—On June 1 Bro. Riches was the speaker. In the morning three who obeyed their Lord at the close of Bro. Graham's ministry were welcomed. A New Testament was given to each. Bren. Collier, Johnson, Walden and C. H. Warren have helped the church greatly. On June 8 Pentecost celebrations were held. In the morning Bro. R. Burns gave the message. Lord's day meetings are keeping up well. Midweek meetings have improved. The choir is doing good work. The J.C.E. has an average of 28. On June 28 Miss Gwen Young was married. June 26, W.C.T.U. held a meeting in the chapel.

### New South Wales.

**Chatswood.**—Interest is still maintained in meetings. Both gatherings were well attended on June 29. Bro. Whelan's address on "Personality" was very helpful. A young lad was received into fellowship.

**Hornsby.**—The 19th anniversary of the church was the most successful for many years. 150 were present at tea, and at after meeting the building was packed. Artists from Sydney greatly helped in a very enjoyable programme.

**Lismore.**—Good meetings are reported. Seven were received into membership on June 15. Thirty-two entered for Scripture examinations. On June 23 Bro. Noble was suddenly called to his father who is very seriously ill in Adelaide.

**Auburn.**—Work is going on splendidly. The Pentecostal mission has closed. One lady confessed Christ during the mission. After baptism she with her husband (who has been restored) was received into fellowship on June 29. At night two more made the good confession, Bro. Spratt preaching.

**Canley Vale.**—Bro. G. Butler, after several weeks in hospital, has recovered sufficiently to return home. The church's sympathy is with Mr. and Sister A. Camkin in the passing away of their infant son on June 22. Bro. Clydesdale's messages morning and evening were inspiring. Sister Clydesdale is suffering with bronchitis. On June 29 Bro. T. J. Jones exhorted on "The Divinity of Christ." Bro. Clydesdale preached on "The Prayer that God Heard."

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