

THE AUSTRALIAN CHRISTIAN

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

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Experts.

READERS of our common versions of the New Testament will find the word "expert" once. The apostle Paul, in his defence before King Agrippa, expressed his pleasure at being permitted to speak before one who was "expert in all customs and questions which are among the Jews." As contrasted with a sinful, indifferent and ignorant old pagan like Felix, or even Festus, Agrippa was a promising audience!

In other versions of our Scriptures, we have striking uses of the word "expert" which we wish now to notice.

The wicked experts.

Professor Edgar J. Goodspeed renders a very familiar passage as follows: "All the people, even the tax-gatherers, when they heard [Jesus], acknowledged the justice of God's demands, by accepting baptism from John, but the Pharisees and experts in the law thwarted God's purpose for themselves, by refusing to be baptised of him" (Luke 7: 29, 30).

He who seeks to thwart God's purpose is both wicked and foolish. Foolish expert may seem a contradiction in terms, but these Jewish doctors who were looking forward to the advent of the Messiah, and yet were opposing the Christ as he walked and talked in their midst, were foolish. They might both claim and be admitted to be experts, but they were exceedingly unwise. "The expert," says Harold E. Luccock, "is not a modern invention. Here he is, face to face with Jesus, a man with voluminous technical information and the slenderest stock of broad human wisdom; able to delve into prodigious researches into the traditions of Jewish ecclesiasticism, unable to grasp elementary spiritual realities, or the significance of a personality like Jesus."

When great learning is combined with fervent faith and humble spirit, how admirable and helpful it is! We rejoice that in all the ages there have been men of great intellect and vast attainments who have come to the world's greatest Teacher and sat as humble, child-like disciples at his feet.

On the other hand, how futile is that learning—whether on the part of an old-time expert or a modern doctor—which opposes itself to the Gospel of Christ and seeks to thwart the purposes of God! Every generation bears witness to the discomfiture of the expert who, because of soaring pride or a woful ignorance of vital things outside the sphere of his expert knowledge, makes judgments and pronouncements which conflict with the will of the Almighty and indicate that he has missed the best of life. The simple and unlearned may surpass the experts. Our Lord Jesus thanked his Father that what was hidden from the wise and prudent had been revealed unto babes. As Dr. Plummer points out, Christ "thinks his Father that intellectual power is not necessary for the recognition of the work of the divine wisdom."

Not all clever people are shut out from the kingdom, although some shut themselves out; for it is not intelligence, but the pride of intellectual people, that excludes. And not all simple folk are admitted; for it is not stupidity, but the humility of simple-hearted people, that qualifies.

The Apostle Paul reported that not many

wise were called. The cross of Christ, the Christian glory, was to Jews a stumbling-block and to Greeks foolishness. The experts, as they deemed themselves, derided the divine plan for human redemption. But every Christian giving the witness of a renewed life was proving that in the rejected plan was the power and wisdom of God.

Experts and innocents.

Many a reader has been charmed or roused to eager attention by the freshness of Moffatt's rendering of well known passages. In his New Translation is a text relating to experts, which may give new force to a familiar apostolic statement. "I want you," Paul wrote to his fellow Christians, "I want you to be experts in good and innocents in evil" (Rom. 16: 19).

So there is a praiseworthy ignorance as well as a reprehensible one. One need not partake of the forbidden fruit in order to attain heavenly knowledge. It may redound to one's credit to be able at times frankly to say "I do not know."

One becomes an expert in good, not by knowledge alone, but by practice. He that is willing to do the will of God knows the doctrine. He that uses his opportunities and does the good thing that lies to hand becomes an expert. The writer to the Hebrews refers to "those who by reason of use have their senses exercised to discern good and evil." Who is your expert in matters of conscience and Christian living? Not the theorist, not the arm-chair philosopher, but the humble and faithful Christian who is doing God's will and keeping close to the Saviour. In matters of conscience we had rather trust the judgment of some of the humblest Christians we know than submit the question to moral philosophers or masters in the art of casuistry.

Expert knowledge.

One other familiar Gospel text reveals the expert. In John 9 is the account of the healing of the blind man, who was led from one level of faith to another as he was asked about his healer. He was budgeted by the

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Pharisees who wished either to deny the reality of the miracle or to condemn as a sinner Jesus who, as they thought, broke the Sabbath. It seemed an unequal contest. On the one side was a poor ignorant beggar; on the other the religious leaders and acknowledged experts in theology. But with all their learning, the Pharisees were outclassed in one particular. The man had experience of Christ. In his own body he had evidence of the power of Jesus. He could not argue about abstruse theological problems, but he could and did take his stand on fundamental truth. "Whether he be a sinner, I know not; one thing I know, that, whereas I was blind, now I see." On that point he, and not a Pharisaic opponent, was the expert.

So we get back again to the thought that experience of Christ as Saviour and Helper is the great thing. After all, experience leads to the expert. He who has in his own life tasted and seen that God is good will not easily be upset. He into whose life Christ has come, in whose case the divine promises have been fulfilled, will not quickly be moved by insidiously planted doubts or sceptical scoffing. "Young man," said Joseph Parker to one who expressed a doubt regarding the efficacy of prayer, "go to the experts." Who is the expert in prayer? Not the unbeliever who denies God. Not the scientist who speaks of "laws of nature" and acts as if in the utterance of the phrase he has ruled out the possibility of divine intervention on the part of his children. Not the neglectful Christian who has not because he asks not or asks amiss to spend more on his pleasures. The expert is the Christian who comes to his heavenly Father in the name of Christ in sincere faith that our God is a prayer-hearing and prayer-answering God. It is well that we "go to the experts." It were better that we became experts.

THE SINGERS THREE.

God sent his singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men
And bring them back to heaven again.

The first, a youth, with soul of fire,
Held in his hand a golden lyre;
Through groves he wandered, and by streams,
Playing the music of our dreams.

The second, with a bearded face,
Stood singing in the market-place,
And stirred with accents deep and loud
The hearts of all the listening crowd.

A grey old man, the third and last,
Sang in cathedrals dim and vast,
While the majestic organ rolled
Contribution from his mouths of gold.

And those who heard the singers three
Disputed which the best might be;
For still their music seemed to start
Discordant echoes in each heart.

But the great Master said, "I see
No best in kind, but in degree;
I gave a various gift to each,
To charm, to strengthen, and to teach.

"These are the three great chords of might,
And he whose ear is tuned aright
Will hear no discord in the three,
But the most perfect harmony."
—Longfellow.

Aspects of Life in Relation to Religion.

A New World View of Life.

W. R. HIBBURT.

The world has awakened to the fact that with an ever-widening world all problems have an international relation. The church believes that the solution of our problems must be worked out through Christianity, but the church must quicken to a realisation that it is not merely a message in words or speculative thought, nor an aloofness until the world comes for advice. "It is," says Basil Mathews, "the Christian life that the world needs. And that life not only in the personality of the individual Christian, but in the corporate contacts of the Christian nation, in its commerce, its diplomacy, its literature—its whole expression of life in an interdependent, inter-related, interacting world. It is a demonstration of love in life that is required at the hands of the Christian and of Christendom."

It is reported that the recent International Missionary Council at Jerusalem leapt in spirit to the poignant plea of young Dr. Kraemer, of Java, for united work by Christians toward "a new world view of life." "We are," he said, "in the birth-pangs of travail toward such a new view of life, a new 'weltanschauung' of God and human life. We have sets of detached dogmas; but the western world is devoid of a comprehensive convincing philosophy of life. Until we have reached a new Christian conception of life, the world, and of God, neither the church nor its missionaries can be clear about their message. This is not to attempt to find a new Christianity. For Christianity is there already, a fixed fact—a gift of God and not a thing of our making. What we need is Christianity newly formulated and newly lived for the world to-day."

The new world view of life is forcing the church to realise that the old gospel is all that it has to contribute to the new day, and that the simplicity of the gospel must be made to operate in a bigger, broader and all-inclusive way. All life must be treated "as sacramental, an instrument and organ of spiritual values and realities." Christianity must be made a living and working factor in individual, national and international relationships. A new world view of life demands that we live like Jesus. Without this the League of Nations is mere machinery, a warless world impossible, and a "clash of color" inevitable. Mahatma Gandhi, who has been styled the greatest living non-Christian, was asked what could be done to so naturalise Christianity to India so that it would be no longer a foreign thing, identified with a foreign people and government. His answer was fourfold. "I would suggest, first, that all of your Christians, missionaries and all, must begin to live more like Jesus Christ. 'Second,' he said, "I would suggest that you must practise your religion without adulterating

or toning it down. Third, I suggest that you must put your emphasis upon love. For love is the centre and soul of Christianity. Fourth, I would suggest that you study the non-Christian religions and culture more sympathetically in order to find the good that is in them, so that you might have a more sympathetic approach to the people." It is recognised that this was an answer requiring "spiritual genius and insight." We are needing such insight to see that the whole world needs not a message but a life and a messenger, and that our lives are to be the medium of that message. The Missionary Council did its work wisely when it called the church to definitely pray "for the gift of interpretation—that the church may learn to preach the eternal gospel by word and life in terms that the men and women of this age will understand."

The new world view of life appears to differ somewhat from the past when earnest Christians were moved to action by the terrifying thought of men dying without Christ; to-day it is rather the burden that "we cannot bear to think of men living without him" and sharing the hopelessness of an un-Christlike world that hinders the coming of the kingdom in its fulness.

How to Read the Bible.

You cannot be holy, my brethren, unless you do in secret live upon the blessed Word of God, and you will not live on it unless it comes to you as the sacred word of the mouth. It is very sweet to get a letter from home when you are far away; it is like a bunch of fresh flowers in winter time. A letter from the dear one at home is as music heard over the water; but half-a-dozen words from that dear mouth are better than a score pages of manuscript, for there is a sweetness about the look and tone which paper cannot carry. Now I want you to get the Bible to be not a book only, but a speaking trumpet, through which God speaks from afar to you, so that you may catch the very tones of his voice. You must read the word of God to this end, for it is while reading, meditating, and studying, and seeking to dip yourself into its spirit, that it seems suddenly to change from a written book into a talking book or phonograph; it whispers to you or thunders at you as though God had hidden himself among its leaves and spoke to your condition. Ask the Lord Jesus to cause his word to come fresh from his own mouth to your soul; and if it be so, and you thus live in daily communion with a personal Christ, you will then with your feet take hold upon his steps; then will you keep his way; then will you never decline to go back from his commandments; but you will make good speed in your pilgrim way to the eternal city.—C. H. Spurgeon.

Color Tones of the Soul.

Drunkennes Increasing.

Introducing The Story of a Curtain!

Words have color tones of the soul. Generally people can judge from them whether the speaker is sincere or hollow. Trivial words, and irreverent ones do not convince. This thought was suggested by an incident told in "The British Weekly" by Dr. Hutton, about Prof. James Denney, the eminent Scotch professor and theologian. He wrote:

I know of one minister in the church to-day who was held for the faith during a crisis by Dr. Denney's sole unconscious influence, and by that influence coming to him in a very precise way. Dr. Denney had such a way of mentioning the name of our Lord as to break down that youth's last resistance. The gravity, the love, the pride and admiration, the joy that he was so privileged as to use the name—with which Dr. Denney would say "Christ" or "Gaius Jesus"—was something which seemed to confront that young man with a vision of final reality!

Prof. Denney believed in Christ, loved him, worshipped him, and could not speak about him without reverence. What we do put into words when we love! You have heard a father pronounce the name of a favorite child, especially if the child is afflicted—could you so speak the name and make it a caress, a declaration, a smile, a whole heaven of tenderness and delight?

There is such a way to speak the name of Jesus. Ministers above all should unconsciously work this magic with one of God's best and greatest gifts, words. To speak the name of Christ flippantly is to sin. It is to use his name in vain. When we lack the accent our speech causes people to refuse Christ.

We may enchant people with that "sweetest name on mortal tongue"; we may make them stand in awe and sin not. So have we heard a mountain preacher subdue a whole restless and irreverent gathering by beginning his prayer "Holy, holy, holy, Lord God Almighty," with a tone that plainly said he knew how to talk with God face to face.

We never saw the late Professor McGarvey, whose centennial was so fittingly observed recently, until he was an old man, and then we saw him only four times. Twice we had a glimpse of him at a depot. Twice we heard him speak. Both times were at Hagerstown, Md., a short time before his death.

One of these speeches was an address of length—sensible, instructive, simple, clear as a limpid brook, in words that were as beautiful as cut diamonds. We were charmed. The other was not a speech. He simply dismissed a congregation with Jude's benediction. We never knew the depth of that Scripture, nor of the other New Testament benedictions until that night. A friend, with whom we had sat during the service, said with enthusiasm: "Wasn't it beautiful!—and wasn't it! It caused us to fall in love with the benedictions, and with the wonderful old man. God used his voice, and heart, and soul to open up those benedictions with special revelations to my heart. It was impossible not to believe that night. The eloquence had power over us. It contained reality.—"The Christian Evangelist."

A.I.P.

A Classification of Church Members.

My heading was suggested by the way in which the church roll which was given me was marked. Each name had alongside of it one of these three letters, indicating whether the person concerned was active, isolated or passive.

I found, to my surprise, that 30 per cent. of the membership was isolated. That at once indicated the scarcity of our churches throughout New Zealand. Since my coming, eight of the active members have moved away, and of these only two have gone into the neighborhood of one of our churches. What will become of the other six? What usually happens? In some cases people link up with other Christian churches, in other cases they drift away from the church altogether. Our losses in this way are obviously very heavy. Any increase in the number of towns in which we are represented as a people helps to decrease those losses.

It is not necessary that isolated members should cease to be active. Most of our

churches owe their origin to the loyalty of a few scattered brethren. Sometimes these become discouraged because their appeals for help are met with a statement that no funds are available.

Some names are marked with a P. That accounts for part of the shortage of funds. There are, however, degrees of activity. Granted that you are active, are you intensely active? We need an increase in the number of those who are active and also an increase in the measure of their activity. Given this and active isolated members, our growth should be assured.

There is another threefold division made in regard to church members—there are the reliable, the unreliable, and the liables. The last-named live in a way that brings dishonor on Christ and his church; the middle group are "everything by starts and nothing long." The first group are the salt of the earth. Which are you?—H. A. G. Clark, M.A., in "The New Zealand Christian."

Under the above heading the Victorian "Clarion Call" prints the following interesting article:—

A curtain is a device for concealing things! Obviously it shuts something from sight. This fact has been most interestingly demonstrated recently in the course of a press controversy. The publicity superintendent of the Victorian Prohibition League, having noted in the annual report of the Licensing Board a most disturbing set of figures, brought the fact they illustrated under notice, namely: That between 1918 and 1927 arrests for drunkenness in Victoria increased by 18.8 per cent!

This is a fact! An ugly fact! Our publicity superintendent is not responsible for the fact, but only for its announcement to the public, who ought to know the truth!

Enter A. A. Curtain! Not just a curtain, but "A. A. Curtain" who, in the "Tribune" of April 29, had the temerity to challenge, not Mr. Roberts, but the multiplication table! He declared that the increase in drunkenness was "Not . . . 48 per cent. as alleged!" but only "a difference of 2 per cent.!" The difference between 18.8 per cent. and 2 per cent. is, of first sight, so vast, that it is no wonder "Herald" readers were confused. Now, what are the facts?

Something hidden! Was A. A. Curtain right, or was he hiding something? To make assurance doubly sure, the whole of the data was submitted to disinterested mathematical experts, including Mr. P. T. Everett, M.C.A., M.C.I.S., of Everett's Business College, and Mr. J. H. Griffith, B.A., Dip.Ed., Senior Mathematical Master of University High School, all of whom confirmed the fact that the increase was 18.8 per cent. Mr. Griffith's adding the significant comment:—"As is a fair statement, the other conceals the issue!" So A. A. Curtain was concealing something after all!

What was that something? This query will be best answered by placing the figures before our readers as taken from the Licensing Board's report:—

Year	Arrests	Population	Arrests per 1000 of Population
1918 . . .	5,987 . . .	1,421,200 . . .	4.20
1927 . . .	10,753 . . .	1,711,200 . . .	6.25

Now, an increase of 205 per 1000, as above shown, works out at 2 per 100; but what Mr. A. A. Curtain artfully concealed (unless he was honestly ignorant of the fact) was that there is simply an abysmal difference between 2 used as an absolute term and 2 as a relative term. In other words, he concealed the fact that an increase of 2 on 42 involves an increase of nearly 50 per cent!

Who stands behind the curtain? Do we detect the shadowy form of J. J. Liston, secretary of the Liquor Trade's Defence League behind the Curtain? Over thirty years ago Curtain and Liston were cronies at Williamson's, where Curtain edited a weekly paper and Liston developed into a publican!

However, the truth is unchallengeable, despite a serious attack upon Mr. Roberts in the "Liquor Trade's Journal" ("The Vigilant"); and that is that a steady rise in arrests for drunkenness has set in in Victoria, the increase being 18.8 per cent. since 1918. Let voters note this fact despite the desperate efforts of Ignorance to hide it!

HARMONIOUS LIVING.

It is not by reducing life to less, but by expanding it to more; not by muffling its stern tones, but by tuning its sweetness clearly out, that a serene harmony can be obtained. When duty is severe, we must be more reverently dutiful; if love brings sorrow, we must love more and better; when thought chills us with doubt and fear, we must think again with bolder soul and deeper trust. James Martineau.

Religious Notes and News.

AMERICAN CHURCH GAINS.

Dr. H. K. Carroll's annual review of American churches shows huge increases for 1928.

"More than a million," Dr. Carroll writes, "The net gain of the churches during 1928 was 1,115,000 communicants—one of the best years in a long time. There were also encouraging increases in the number of new ministers and churches, where more than once during the last ten years there have been decreases. The 1928 statistical record is one of which the churches may be proud and from which they may take courage to press forward to even greater things."

"This high conquest comes out of a period of mixed hope and fear. Just after the World War, churches were uncomfortably near the edge of actual defeat. A few years ago a few of the most hopeful ones reported net losses. Unusual losses assailed them, losses, however, excessive pruning, wandering sheep, by unresponsive members. The call came loud and clear to go after the deserters and bring them back, to rouse the people to evangelistic appeals. "Christian Herald" was glad to accept leadership in this movement. Last year the churches were encouraged by a clear gain of more than 573,000. Now this increase has been nearly doubled. It is a clear cause for rejoicing."

SOME STATISTICS.

Dr. Carroll gives the following figures regarding the main groups:—

Groups	Communicants	Gains
Catholic, Roman, etc.	17,211,844	369,153
Methodist	9,164,720	45,114
Baptist	9,088,419	375,812
Lutheran	2,714,085	58,527
Presbyterian	2,639,917	42,211
Disciples of Christ	1,972,406	173,993
Catholic, Oriental	765,925	500
Latter-Day Saints	670,701	25,542
Reformed	561,003	10,362
United Brethren in Christ	419,846	5,998
Brethren (Dunkards)	365,111	3,077
Adventists	314,090	1,000
Friends	112,551	1,054
Methodists	99,982	2,438

CONGREGATIONAL UNION RESOLUTIONS.

"The Victorian Independent" for June contains the following paragraphs:

"It was decided by the Australasian Assembly not to follow the lead of Queensland, and seek some working union with the Methodist church. Instead, an amendment, proposed by the Rev. W. Paterson, was adopted, promising to 'explore' still further the subject of a threefold Union—Presbyterian, Methodist, and Congregational. The exact statement was to explore the possibilities of cooperation with other unions as its ultimate goal." The Rev. A. H. Austin protested against both motion and amendment, as opposed to the fundamental interests of Congregationalism.

"A non-committal resolution on industrial affairs was adopted as follows:—That this Assembly, while deploring any industrial strike, is convinced that worthwhile peace can only be achieved as a result of just relations between employer, employee, and the public at large, and requests the Commonwealth and State Governments to investigate all possible means of bringing about just and harmonious relations between the different sections of the community."

LET UNION ALONE!

"The Victorian Independent" has no high opinion of union proposals. The following rather astonishing paragraph appears in its June issue:

"It is a mistake for Congregationalists to discuss organic union at this time. There are no practical proposals before us. The experience of the past twenty years, when the Presbyterians began proposals for union, and after leading on the Methodists and ourselves for a large part of

a generation, lacked out of the whole scheme, should make us wise. All these 'union' proposals have been to our loss. We have withheld our hand from building up new causes, our people have been led to unite with other churches, and our witness has been silenced just at a period when it is most needed by the church and the age. Let us go ahead and do our own work. No other church can do it. Let the so-called 'union' proposals alone. These schemes of ecclesiastical politicians do not help the kingdom of God."

"I AM THAT GHOST!"

"A lesson of some value lurks in the following story now going the round of the press: During a lecture at Nairobi, Kenya Colony, Sir Arthur Conan Doyle showed slides of psychic pictures, one of which, he said, depicted a ghost standing near a house at Nottingham. A member of the audience jumped up and said, 'I am that ghost.' Fifteen years ago, he explained, he dressed himself in an old nightdress, and a friend took a "faked" photograph. The statement was accepted by Sir Arthur, who said the slide had been included in his collection in good faith."

AN F. B. MEYER STORY.

Shortly before his death, Dr. F. B. Meyer, on the occasion of a visit to Liverpool, recalled an incident which marked a point of vital interest and importance in his development as a preacher. Referring to the days when he began his ministry in that city, he said: "I can never forget the spot where we stood together one Sunday evening after Mr. Brell had heard me preach at Penrose chapel. 'That was a good sermon,' he said, 'but it was on a topic, which journalists can handle better than we can. If you are going on that line you will come to the end of your resources.' He advised by me, and he content with the golden stores of Scripture; and you will never be wanting either the subject of a sermon or the congregation.' 'That,' said Dr. Meyer, 'changed my life! I have been content to unfold the wealth of Scripture. All the books I have written in the last seven years of preaching find me only at the beginning of realising the literary beauty, the historic interest, the profound moral and spiritual charm of the old Bible. Surely ministers of religion will have to return to it if they want the people to return to the vacated pews which in other days were filled with families, the father at one end, the mother at the other, and the children between, while young men and women would be inspired to nobler ideals."

GOVERNOR OF ARKANSAS VETOES RACING BILL.

Governor Parnell, Arkansas, U.S.A., vetoed a bill which would have legalised racing and gambling in his State. In giving reasons for his action he said gambling is against public policy. Yes, it is against "public policy," against personal and corporate morals, against the home and church, against man's eternal happiness, probably no other vice so completely destroys the soul of him who curses himself by it, as that of gambling on the race track, the market, the parlor, or at church fairs.

A LABOR LEADER ON THE GOSPEL OF CHRIST.

The following incident of the late Mr. Reir Hardie's life which is not widely known was told by Professor G. Anderson Scott, of Westminster College, Cambridge. Speaking at the Browning Hall Settlement, Walsworth, not long before his death Mr. Hardie said he often felt disappointed with life, everything that concerned them. "If I had my life over again," he remarked, "with the experience of the last thirty-five years, I would throw over my home and every personal interest, and would go out to proclaim to the people the gospel of Christ."

AN IMPORTANT APPOINTMENT.

A recent excellent decision of the Chinese Government has been the appointment of Sir Frederick Whyte as its Political Adviser or Ambassador. Sir Frederick is a son of the great Edinburgh preacher, Dr. Alexander Whyte, and he has notified his acceptance of the position, but that he is a man of mature judgment, who possesses a wide knowledge of men and affairs, and who has already rendered invaluable service to his own country—"China's Millions."

World Convention, Pentecost, 1930.

In private letters to Mr. Morrow and Mr. Lay, Jesse M. Hader writes, as follows:—

"Easter was a glorious day over here. It came to a climax, the like of which we have not experienced in the last years I have been secretary of evangelism. Our churches were crowded to doors with worshippers, tens of thousands were in our Bible Schools, and thousands were added to the churches. I had never seen so many preachers more happy over their evangelistic results than this year."

"We are pressing on to Pentecost, May 19, making this day as Easter was, another great evangelistic climax. Then we are pushing on for this Pentecost, May 19, to Pentecost, June 4, 1930, hoping to make this the greatest year our people have ever known in evangelism on this continent. The whole Pentecost matter is opening up a great way, as perhaps you have suspected from some of our papers, that have been coming to you. Other religious bodies as well are catching the spirit and fire of it all, and I believe we are going to carry on a united programme for Easter, April 20, to June 8, 1930, so that those fifty days will be the greatest America has ever known."

"I was elected chairman of the World Convention Programme Committee the other day. We had a very profitable meeting indeed. We are well on our way now, and it will not be long until we will be sending out some subjects for the programme which we will want you to assign to some of the Australian brethren who are coming to the World Convention. Your committee of five is expected to feel a very deep part of the World Convention Programme Committee of about 100 members, representing twenty-five countries where we have churches. Each committee in each country is supposed to work up as big a delegation as possible, give publicity of nature regarding the World Convention which will send to you, and help in the building of the programme."

St. Arnaud Mission, Vic.

Previous to the mission the church at St. Arnaud consisted of only a few members. For a month preceding the mission Mr. C. Jackel labored earnestly, preparing the way.

The mission, under the auspices of the Home Missionary Committee, commenced on May 15, with Mr. W. E. Jackel as missionary, Mr. A. M. Withers as song leader, and Miss Florie Southbury, of the Red Bank, as pianist. Throughout there were good attendances, and the question-box was freely used. Mr. W. Jackel spoke convincingly, and handled the questions ably each night. Mr. Withers very capably led the singing, and greatly assisted in personal work. The three missionaries became very popular in the town. As a result of the effort, 26 made the good confession. Over £90, including the District Conference offering of £30, was received in thank-offerings.

"The church greatly appreciates the services rendered by Miss F. Southbury, of Red Bank, and the kindness of the Maryborough brethren in leaving Mr. Withers. A big effort is being made to maintain Mr. C. Jackel as resident evangelist, as all feel that there is still a great work to be done."

Pentecost.

Pentecost in the Old Testament.

Ethelbert Davis.

"And ye shall eat neither bread nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God; it shall be a statute for ever throughout your generations in all your dwellings."—Lev. 23: 11.

Moses, the lawgiver of Sinai, by divine command instituted a number of festivals which the children of Israel were obliged to observe when they lay settled in the land which God had promised to their fathers for an inheritance.

These festivals were designed to keep alive the memory of the events in which they had their origin, and were also to typify that which was to be revealed in a future dispensation. Pentecost was the second of three great annual thanksgiving festivals—the Passover, Pentecost and the Feast of Tabernacles.

The festival under consideration was called by various names, and to follow the history of its celebration we shall need to familiarise ourselves with the names by which it was designated.

In Exodus 34: 22, where we have the record of Moses giving the laws of God to the people, it is called the "Feast of weeks," because it was celebrated seven weeks, or a week of weeks, after the first day of unleavened bread. In Exodus 23: 16 it is called the "Feast of harvest," because on that day the Jews offered thanksgiving to God for the bounties of harvest, by presenting unto him the first-fruits of the wheat harvest. In Numbers 28: 26 it is called the "Day of first-fruits," because of the consecration to God of the first-fruits of the harvest.

The name "Pentecost" is not found in the Old Testament. The name came into use during the dispersion and the Greek domination of Palestine, during the early part of the four hundred years between the close of Old Testament history and the opening of New Testament history. It is a Greek word signifying fifty, and applied because of the circumstance of the feast being observed on the fiftieth day after Passover. The name is found in the apocryphal books of Tobit, and 2 Maccabees. Josephus, the Jewish historian, in his "Antiquities," refers to that festival which the Jews called "Pentecost."

The name "Pentecost" is used only three times in the New Testament—Acts 2: 1 where we read, "Now when the day of Pentecost was fully come;" Acts 20: 16, Paul had determined to sail by Ephesus, "for he hastid, if it were possible for him to be at Jerusalem the day of Pentecost"; and 1 Cor. 16: 8 referring to another occasion, "But I will tarry at Ephesus until Pentecost."

It is intensely interesting and certainly necessary to understand the manner of its celebration, if we are to have an intelligent appreciation of its significance.

Wheat and barley were among the chief agricultural products of Palestine. The barley crop was harvested first, Passover was associated with the barley harvest. Seven weeks later the wheat harvest was ripe and ready for harvesting. We read in Lev. 23: 15, "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

The custom was that on the second day before the offering a certain quantity of standing wheat was marked off by men specially appointed for the purpose. On the following day at sunrise three men were sent to the selected field, and in the presence of witnesses, cut the ears of wheat from the appointed portion. It was then brought to the temple, threshed and ground into flour, and made into two leavened loaves. All the ceremonies and rituals of that day are given with careful regard to the selected field, and each containing an offer of flour, two probably about five pounds weight, were brought

into the temple on the day of Pentecost. Two loaves were taken and waved before the Lord, then the loaves were waved, and afterwards given to the priests. Other sacrifices of that day were seven lambs, without blemish of the first year, and one young bullock for a burnt offering, a kid of the goats for a sin offering, and two lambs for a peace offering. In addition, all who came to the feast brought their freewill offerings. Pentecost was observed carefully by the Jews all the time they were in possession of their land. During the dispersion the observance fell into irregular celebration, but was revived again when the Jews returned, and was observed as a day of national thanksgiving until the destruction of the temple and final dispersion in 70 A.D.

Pentecost was first of all a season of thanksgiving and recognition of man's dependence upon God. Lev. 23: 14 reads: "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offer-

Christ has no hands but our hands

To do his work to-day;

He has no feet but our feet

To lead men in his way;

He has no tongue but our tongues

To tell men how he died;

It has no help but our help

To bring them to his side.

We are the only Bible

The careless world may read;

We are the sinner's gospel,

We are the sinner's creed;

We are the Lord's last message

Given in deed and word—

Now if the line is crossed

What if the type is buried?

What if our hands are busy

With other work than his?

What if our feet are walking

Where sin's allurements lie?

What if our tongues are speaking

Of things his lips would spurn?

How can we hope to help him

Unless from him we learn?

—Annie Johnson Flint.

ing unto your God." God was to be recognised first, before man himself could eat the fruits of his own labors.

Men ploughed the fields, and planted the corn, and reaped the ripened grain, and ground the flour, and baked the bread, but God gave the increase. It was God's grain, sown in God's soil, kissed by God's sunshine, watered by God's rain, fanned by God's wind, and it was God's power that made the elements of nature work out the process of germination and growth, and ripening of the full corn in the ear; it was God who gave men strength to plough, to sow, to reap, and to mow, and the celebrations of Pentecost were a grateful recognition of God's goodness, and of man's indebtedness to God.

Not only was it a recognition of man's dependence upon God, but it was a recognition of the priority of God's claim. Before man can claim anything for himself, he must recognise and give to God his portion. Throughout the whole of the Jewish dispensation God claimed the first-fruit of the flock, the first-fruit of the harvest, and of the flock, in every home. The whole teaching of Scripture puts God first. We read in one Scripture, "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy lanes be filled with plenty, and thy shells shall have abundance with new wine." It was a season of individual and national thanksgiving. When all the sacrifices were ended, there followed a season of festive gathering to which the poor and the stranger were in-

cluded. In gathering the harvest, wheat, barley, or orchard, they were not to reap the fields clean, but to leave the first from the trays, or take every bunch from the vine. Some was to be left for the poor and needy. In their recognition of God, and in their thanksgiving, they were not to forget the unfortunate. As God had provided for them, so they were to provide for their needy brethren, and the stranger who dwelt within their gates.

We remember that the Passover was to commemorate the passing over of the death angel and the deliverance of Israel from Egyptian bondage. It was fifty days after the giving of the Law was given at Mount Sinai. Because of that fact the later Jews claimed that Pentecost commemorated the giving of the Law. The Old Testament Scriptures do not sanction such a conclusion, and neither Josephus nor Philo seem to give the slightest hint that such a belief was accepted in their day. It would seem then that the historical significance is exhausted in the thought of thanksgiving for the bounties of harvest, and the recognition of man's dependence upon God. The typical significance of Pentecost is centred in the idea of the resurrection of the first-fruits that bespeke the ingathering, the pledge, the earnest that more was to follow. We are familiar with the fact that Passover symbolised the death of Jesus, and the first-fruit of the barley harvest gathered at that season symbolised his resurrection from the dead. Paul speaks of "Christ our Passover." We cannot historically or exegetically dissociate the Passover and Pentecost; they are related. The Passover was celebrated, and fifty days later Pentecost was observed. Jesus was crucified at the time of the Passover; and he rose from the dead five weeks with his disciples forty days, and then ten days elapsed before Pentecost. There were, therefore, fifty days between Christ's death and the descent of the Holy Spirit, and the inauguration of the church.

As Passover spoke of and pointed to the Lamb of God, so Pentecost spoke of the great ingathering of souls; the ingathering of the first-fruits into the church of God.

The first-fruits are a pledge of the coming harvest. Hence we say, "Him, now risen, Christ risen from the dead, and in glory, the first-fruits of them that sleep." For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the first-fruit; afterwards they that are Christ's at his coming; We, therefore, like Christ's resurrection as the pledge of our own.

Christ taught in the "kingdom parables" that the harvest-field of God is the world. The day of Pentecost, 30 A.D., saw the first ingathering of souls from the field which had been prepared for him by the personal ministry of the Master, and by the labors of the apostles sent out under the first commission. That ingathering was the first-fruit, and was the pledge of the rich harvest which was to be gathered from the great harvest-field of the world into the church of the living God.

BIOGRAPHY OF DR. F. B. MEYER.

The publishers of the London "Christian" make the following announcement regarding the late Dr. F. B. Meyer: "It is with profound satisfaction that we announce the preparation of a biographical memoir of the lamented minister. This work, for which demand is made on all hands, is already occupying the heart and mind of Dr. Fullerton, widely known as successor of Dr. Meyer in gospel work at Leicester, and during long years intimately associated with him in varied forms of Christian ministry. Thus the admirers of Dr. Meyer may with confidence anticipate a life which will place in a true and helpful light the career of a greatly honored servant of Christ. Moreover, we pass on the request that those who are in possession of letters written by Dr. Meyer, or in a position to supply authentic details of important incidents in his life, social or ministerial, will lose no time in placing the same at the command of Dr. Fullerton, for consideration in connection with his undertaking. Such letters will, in due course, be returned to their owners."

The Home Circle.

Conducted by J. C. F. PITTMAN.

BE HAPPY.

I want to be happy; why should I be sad? I know 'tis God's pleasure that I should be glad. There's gladness in heaven, in earth, in the sea, And joy all around in this land of the free.

The story of Jesus I read in his word—
A story more wonderful never was heard,
He loves me, and if I love him, I am told,
No good that I need will be ever withhold.
The birds of the air, the fish of the stream,
The flowers of the field, O, how happy they seem!
No I may be happy and joyous and free,
For God is my Father, who careth for me.

—J.P.

THE SCULPTOR.

When I tell you that she was a little woman, and rather short-sighted and not very clever, you will wonder that she wished to become a sculptor, and so it was. In her more prosperous days she had been to art classes, but, prosperous or poor, it was never pictures she wished to make for the world, but always statues—statues with their wonderful dignity and aloofness, statues with white, rounded limbs, and their proud heads lifted above the gaze of men.

She would pass through the galleries and look at them for hours, devouring their white beauty and the wonder of their making. And so great was this desire burning within her that it might surely have come to fruition but for one thing that happened. There fell into her arms a lapful of children. They were not her own children, born of the pangs of her body and the longings of her heart, but they belonged to another. The little woman looked at them and sighed, and she looked back just once regretfully, and then, because she was that kind of woman, she closed her lips upon her ambition and never spoke of it again.

She washed dishes and she scrubbed floors soiled by dirty little feet, and she sewed until her first finger was like the first finger of "truly" mothers—covered with little pricks. Night after night she darned socks and fell asleep over little John's books, because there were such gaping holes in them.

There was no time to see people, but now and then she talked to her neighbor, who was a very selfish woman.

Time went by, and the children grew up, and they fared forth into the world and forgot her, as is the way of children. Then she sat there with empty hands, very little and sad, and the hour too late to begin ambition; and because she was that kind of a woman, and did not want to bother anybody, she did what no one was looking, and except away, but the place of Angels.

She heard when she arrived a murmur from groups here and there that a great sculptor was coming, and she watched for him eagerly to see if he should pass that way. The Best Angel was sent to show her all the wonders of the Place of Angels, and there were glories there such as she had never dreamed; but when she came to the statuary, immense and shining with the light of diamonds, she stopped. "Ah," she cried, "are they not beautiful, wonderful, magnificent? Surely no living man ever carved such as these!"

"Stoop down," said the Best Angel, "and look at the sculptor's name"; and she stooped to look at it.

"But that cannot be," cried the little woman. "Why, my name is in them. There is some terrible mistake. I have never carved anything in my life, and my name is in them."

"Look at their faces," said the Best Angel; and the little woman looked and found that the statues bore the faces of her children. She said, "I cannot understand," and the Best Angel went on: "But, you can see, is Barbara. See

her beautiful parted lips and the mystery and innocence of young motherhood in her eyes. Some day, when her little children make her tired and weary, she will remember all you did for her. The memory of you will make her a good and beautiful woman."

"This is Henry. That roll of papers in his hand bears a message from his king to another king, for he is a great man. In a time of crisis he will save his country. Tell me—is this face known to you?"

The little woman looked at the white face of the statue leaning down upon her, familiar and yet more beautiful than the vague memory it recalled. "I cannot remember," she said.

"That," said the Best Angel, "is your neighbor, who was a selfish woman until you made her ashamed. Now her face bears that beauty which you see in it. And this? Do you know it?" She pointed to a figure of a man with tools in his hand, a hard-working man with a noble face and open brow.

"Ah, yes," cried the little woman. "That is my boy, Ted. He was never clever, but such a good lad."

"He will never be clever," said the Best Angel, "but a noble workman is a thing of God, and Henry himself will scarcely accomplish more for the good of his fellows than will this brave, plain man."

"And this?" asked the Best Angel. "You will know this one."

"It is little John," cried the woman, "my little baby John."

"You will see," said the Best Angel, "how his eyebrows are peaked thoughtfully, and as it was when you told him stories at night. He is a great writer, and that book in his hand he calls 'his book.' But the day will come when he will realize that he is writing all the beautiful fancies and sweet thoughts you gave to him, and then he will call it 'your book.'"

The little woman turned away. Her face fell upon her hands, and she wept, and wept, and wept.

"Dear," said the Best Angel, "tell me why you weep. You must not weep here in the place of Angels."

Then her tired hands fell from her shining face and she said, "It is for joy I weep, to find life so worth while. You see I was a sculptor all the time."—Hessie Campbell in "Association News."

LITTLE THINGS.

How often, from want of thought and attention, do we see people, really kind people, fall to make others happy or comfortable. How often do we see in families who would do anything to oblige each other, if the matter were a great one, such a total neglect of the little kindnesses of life, that by degrees they become selfish, and unable to perceive wherein they fail, or that anything else ought to be expected of them than what they perform. Life affords but few opportunities of doing great services for others; but there is scarcely an hour in the day that does not afford us an opportunity of performing some little—it may be unnoticed—service.

The book of sympathy, the gentle word, Spoken so low that only angels' hearts,
The secret act of pure self-sacrifice,
Chosen by men, but marked by angels' eyes;
These are not lost.

A story is told of a young Polish girl in a New York school who was asked to write the difference between an educated man and an intelligent man. She summed it up thus: "An educated man gets his thinks from some one else; an intelligent man works his own thinks."

The Family Altar.

J.C.P.P.

Monday.

And they stood up in their place, and read in the book of the law of the Lord these words: fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.—Neh. 9: 3.

A religious service, six hours in length, would be a trying ordeal, not only to non-Christians. It was not so to these Israelites; it all depends upon the interest we have in it. To them it was like a new revelation from heaven, ought we not to so regard the New Testament? Reading—Neh. 9: 1-8, 26-38.

Tuesday.

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.—Neh. 13: 11.

Frequently the prophet breaks off in his narrative to supplicate at the throne of grace. In his humility he seemed almost to doubt the mercy of God. But he was not likely to hold back his blessing from such a servant. Reading—Neh. 13: 1-14.

Wednesday.

And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal crown upon her head.—Esther 2: 17.

There was more than Esther's beauty behind this choice. The very fate of God's chosen people depended upon it. Though so natural, Providence decided the issue. "God moves in a mysterious way."

Reading—Esther 2: 1-17.

Thursday.

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I and all my maidens will fast likewise; and so I will go in unto the king, which is not according to the law; and if I perish, I perish.—Esther 4: 18.

This act of Esther's stands out as one of the noblest in history, secular or sacred. To save her people she was ready to sacrifice her own life. One sacrifice, however, towers above it. "While we were yet sinners—enemies to God—Christ died for us."

Reading—Esther 3: 1-6; 4: 1-17.

Friday.

And it was so that when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre.—Esther 5: 2.

The sceptre was held out for Esther to touch. To have refused the touch would have meant death. So God holds out his sceptre of favor to us, and it means death if we refuse to touch it.

Reading—Esther 5: 1-1; 7: 1-10.

Saturday.

In every province and in every city whithersoever the king's commandment and his decree came, the Jews had joy and gladness.—Esther 8: 17.

So, in a much higher sense, wherever the good news of salvation goes it brings joy and gladness—"light and gladness and joy and honor."

Reading—Esther 8: 1-8; 9: 20-32.

Sunday.

He said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? Job 2: 10.

Job knew that God was the disposer of all we receive in this life. The "good" and the "evil" are seldom what they appear to be. "Slighted good" may be the best of God.

"Held a frowning providence He hides a smiling face."

Reading Job 1: 6-2; 10.

Prayer Meeting Topic.

June 13.

GOSS' COMMANDMENTS AND MEN'S TRADITIONS.

(Matthew 15: 1-20.)

W. Waterman.

"Who do the disciples transgress the traditions of the elders? for they wash not their hands when they eat bread."

The Tradition—What Were They?

The traditions of the elders had been meant to explain and preserve the Law. But "these precepts gradually increased in number, until there had grown up a great body of traditions, the traditions which in the first place were intended for interpretations of the law; traditions which in the second place became interpretations of traditions; and traditions in the third place, which were interpretations of interpretations of interpretations of traditions." So the movement ran, until there existed between the people of God and the law of God such a mass of tradition that the law of God itself was out of sight and practically forgotten."

Christ's Attitude Toward Tradition.

Despite their original worthy purpose Jesus always distinguished between the traditions and the word of God. "The whole truth may be summarised by declaring that Jesus violated the traditions ecclesiastically, intentionally, resistibly. The first cause of quarrel between himself and the rulers was his violation of the tradition concerning the Sabbath. . . . He flung himself persistently, in habit, word, deed and attitude, against all those human interpretations, the traditions that stood between the soul of the people and their God."

Why Christ Withstood the Traditions.

Jesus gives reasons for his attitude.

First: traditions make void the word of God.

"For laying aside the commandment of God ye hold the traditions of men"; "ye transgress the commandment of God by your tradition"—indeed (according to Mark), "ye reject the commandment of God that ye might keep your own traditions." To every man who will support human precedent, ecclesiastical authority, or sectarian traditions, against the divine law, then can Christ justly say: "Thus have ye made the commandment of none effect by your tradition."

Second: such tradition is itself delusion and fumbling. "My disciples do not wash their hands: how can that pollute them?" asks Jesus. "Hearken unto me every one of you, and understand: There is nothing from without a man that can defile him . . . because it entereth not into his heart. . . . And so your traditions, the great desire of your life, are a built on a delusion! And so, too, are all unscriptural traditions. Therefore, "Every plant which my heavenly Father hath not planted, shall be rooted up."

Third: religion built on tradition is, consequently, vain. "In vain do they worship me, teaching for precept the commandments of men." The essential of acceptably religion is the soul's immediate grip on God; no one can be so by proxy. Traditional religion, which is a knowing of God through the opinions of others, an obeying of him on the will of others, and an adoring of him by the good offices and piety of others, God will not accept. "Men submit to tradition only when they pass out of it, the souls that are enslaved are weak and feeble"—and by so much their worship is vain.

Last: by tradition worshipers are made actors. This is because tradition is ever external; "they bring their hands full, and cups, and pots, and like things do ye"; "Hypocrites!" (literally, "blemishers") cried Jesus. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

TOPIC FOR JUNE 20.—THE CHILDREN'S GUILDS.—Mark 7: 24-30.

Our Young People.

Conducted by W.M. G.H.E.

THINK.

It's a little thing to do—

Just to think.

Any one, no matter who,

Ought to think.

Take a little time each day

From the minutes thrown away.

Spare it from your work or play,

Stop and think!

You will find that men who fail

Do not think.

Men who find themselves in jail

Do not think!

Half the trouble that we see,

Trouble brewed for you and me,

Probably would never be,

If we'd think!

Shall we journey ill-or-nils,

Or shall we think?

Let's not go along by guess,

But rather to ourselves confess,

It would help us more or less

If we'd think!

—"The Loyal Soldier."

ABOLISH TALKS TO TEACHERS.

By A Bible School Worker.

3. FALSE NOTIONS.

It is very easy for wrong ideas to cloud our conception of what the Bible School really is, and so we will spend a moment in dispelling some of these clouds.

The school is not a preaching service. We must not regard teachers as preachers who have gathered a little group of silent listeners for the reception of a sermonette. Sometimes what amounts to an expository sermon may be in order, but the school is certainly not a substitute for nor a copy of the preaching service of the church.

Neither is it a period of worship. Reverence should be manifest, and should be taught, but this is not the central object of the school.

It is not a choir practice or a song service, with other exercises just to give variety. Music and singing have their right and helpful place in the sessions of the school, but they must not crowd out the vital work.

It would be a tragedy also if the school were looked upon just as a Sunday afternoon entertainment. The elements of joy and gladness may find expression without the school being just a "pleasant Sunday afternoon." Neither is it an overgrown creche, where parents leave the children while they go visiting or pleasure seeking.

Not! Bible School workers are not preachers of the gospel. They are not priests leading in worship. They are not choir leaders training a choir, nor artists entertaining a juvenile audience, nor nursemaids looking after children. We are primarily teachers teaching the lessons of life from the Great Teacher. We serve in a school, and seek to instruct in eternal truth to develop Christian characters and to train for Christian service.

THE POWER OF ALCOHOL.

An exchange tells us that alcohol will remove grass stains from summer clothes. So it will. It will also remove the summer clothes and autumn and winter clothes, not only from one who drinks it, but also from his wife and family. It will also remove the household furniture from the family pantry, the smiles from the face of the wife, and the happiness from the home. As a remover of things, alcohol has few equals.

WANTED—A MAN!

In the following abridged article, a very live question is dealt with by Mr. G. A. Jessup, State Chaplain in South Australia of the R.S.P.—W.G.

The first question I ask when called upon to attend churches is to help them to solve their "Boy Problem" is

"Can You Put Your Hand on a Man

to lead the boys?" It is usually admitted that it is doubtful if any beside the preacher is free.

This position must be rectified. The preacher, if he attempts club work among young men, should have at least a most capable leader, and one unquestionably spiritually minded, to assist him. It is most desirable that a layman should be present.

Why is it that I and others who have these enquiries re boys' work, receive the reply,

"No leaders?"

Before I briefly answer that question, I must state that I consider that the church, if it is to go to show progress in the next decade, will have to grapple with the "boy problem." Once again, however, we come to our question, "Where are the leaders for this work?"

In every audience there are men who could do the work. In every such audience there are

Men Who WON'T Do the Work.

Why? Chiefly the reason is that outside interests occupy about every night in the week. In the case of married men (and it is from these we should expect better leadership) there are the home and family ties. For the married men, generally, would it be absolutely impossible to give God two hours each week? Would any reasonable wife object? In regard to outside interests, I think that if any who are so tied down would think of the meagre time they give to their Creator they would

Blush with Shame.

We are all possessed of talents. Some may be able to speak fluently with a commanding personality, others may be of such physique that they can impart a knowledge of physical culture. Again, another may be a good footballer, and his presence among the boys is a mighty influence. Then another may be a person without any outstanding qualifications but

"A Real Good Sort!"

one that boys love. To all these I would say that God endowed you with those talents, and one day he is going to ask you how you used them.

The boys who are shortly to be men, the very backbone of our national life, are waiting to be led. Won't the churches tackle the problem and try every means in their power to awaken the dormant talents which spell leadership?

We have had life's experiences.

And We Men Know

from our own lives the things we should avoid and the things we should court. Looking back over our own youthful influences we should know just the right information and guidance to give to those who are now in a sea of foam of unknown possibilities.

If those Young Men go Wrong

and never give their affections to the Lord Jesus Christ, I sadly believe that many of us laymen, who could have used our influence with the boys, will be held to account. May God help us to give him more of our time, and the world a better class. G. A. Jessup.

"The opportunity of doing good work, and the ability to do it, constitute the call to do it."

Foreign Missions.

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

LORD'S DAY, JULY 7

ANNUAL OFFERING

In All the States of the Commonwealth
for our
FOREIGN MISSIONARY WORK.
Let each "lay by in store" to ensure a
worthy offering.

NEW HEBRIDES NEWS.

Bro. MacKie, after visiting churches in Victoria, left for New South Wales, and after visiting the churches there, he will leave for the "Makindu" early in July for New Hebrides. Mrs. MacKie and son, Melville, will remain in Victoria. Melville is still in the Children's Hospital, Hampton Beach, where he is under treatment. The doctors are very hopeful of a complete cure.

Bro. David Buchanan, of Ipswich, in a letter just received, says, "Our teacher is very good to teach some of our children, boys and girls, to know about Jesus. He goes to every station in every week for service, and he teaches us very well. Some Catholic men and also the heathen come. They like to see his work. We are having very good meetings. May God richly bless you always for his work. The people are taking more interest in their children. I have one little baby, born on March 26, girl's name Marani. You know Bro. Tom Tom Tum, our old preacher and chief at Bannatmat. He is very glad that Bro. MacKie is all right and also Mrs. MacKie and little Melville that he may get better. We pray for them every day and all the other missionaries in Australia and Mrs. Filmer."

Bro. Tom Tom Tum was one of our oldest members at Bannatmat. He was there in Bro. Filmer's time, and will be very much missed by the church there.

PERCY PITTMAN.

We are glad to announce that Bro. Percy Pittman has offered to cooperate with our workers on the Australian Station. Bro. Pittman is supported independently, so that his coming among us will not involve any additional expense to the Board. The Board and the States' Committees have agreed to accept his kind offer. Since working with us previously, he has spent twelve months with the Marathi Mission, where they speak the Marathi language, so he is much more familiar with the language than when he was with us before. His long missionary service, Christian character and efficiency as a missionary will be a great help to our staff on the Australian station, and Bro. and Sister Pittman will enjoy the fellowship of our missionaries there. We are sure that all the Australian brethren will be glad that we shall have Bro. and Sister Pittman's help and fellowship on our own Indian field.

MISS CALDHOFF.

Miss Caldwell has returned to South Australia, and is visiting the churches to help the Foreign Mission offering on July 7. She had a strenuous time in Tasmania. She was there during the flood experiences. She also visited some of the Victorian churches. Miss Caldwell will be a great help to our South Australian brethren during June. It is expected she will be returning to India some time in August.

JOTTINGS.

Mrs. Coventry and three children, and Miss Vera Blake, are guests at Mr. and Mrs. Robert Lyall for a few weeks at their beautiful seaside home, Point Lonsdale, Victoria.

Three very capable brethren have volunteered for work in the New Hebrides. One of these will soon be selected to go to Pentecost Island.

Miss Ann Simmuis, who was our missionary superintendent in New South Wales, has remembered the work of Foreign Missions by a legacy of £300. This amount will likely be added to our Endowment Fund, and the interest used for some specific Foreign Missionary work.

We have received a very fine article on missionary work in China from Mr. H. A. G. Clark. It is full of information and of the greatest interest, and will be read by all interested in our work in China with pleasure and profit.

Our Foreign Mission Day number of the "Christian" will be published on June 20. It will be found full of messages from our missionaries, and pictures of our work and workers in India, China and the New Hebrides. Extra copies will be sent to our church secretaries to enable many who do not subscribe regularly to receive a copy.

Foreign Mission Offering, Lord's Day, July 7, 1929

Whereas Certain of my Brothers and Sisters
have Given their Lives to Preach the Gospel:

This Envelope Contains the
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"BULLETINS."

Our New South Wales' Committee are publishing weekly bulletins to be read at morning and evening meetings of the churches. We publish the following from these:—

"The Christians in the New Hebrides are intensely anxious for the conversion of their heathen neighbours, and spend their time and money to bring this about. The great need of the Islands is a medical missionary, and a missionary for Pentecost Island. We are trying to secure these. The natives are earnestly praying for these missionaries to come, and are contributing monthly to provide a fund to pay part of the salaries."

"In travelling, both by land and water, we have been unable to trace any evidence of anti-foreign feeling, and I have been much impressed by the goodwill shown by all classes of people, even including soldiers. There has also been a readiness to listen to the gospel that I have not seen surpassed in this part of the province in nearly twenty-five years' experience."—From a Missionary Labouring in China.

THE DAY OF THE ANNUAL OFFERING: SUNDAY, JULY 7.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by
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COMING EVENTS.

JUNE 9-30.—Evangelistic Festival, Pruthi, Preacher, Daniel Waleley. Song-leader, Harold B. Robbins. A bright and inspiring evangelistic effort. Sundays, 7 p.m.; Mon., Tues., Wed. and Thurs., 8 p.m. Your prayers and presence requested.

JUNE 16.—Garnegie Church Anniversary Services, morning and evening, June 16. Spang, Morning, A. G. Saunders; evening, J. E. Shilley. Past members of Carnegie are urged to be present at the morning reunion service especially.

JUNE 16 and 19.—Northcote Bible School Anniversary Services, June 16, 11 a.m., W. G. 3 p.m.; J. C. F. Pittman; 7 p.m., A. E. Hllow. Special singing by children under conductors of Mr. Pearl, Wednesday, June 19, Concert at Distribution of Bibles.

JUNE 16 and 19.—Ormond Church Anniversary Services, 11 a.m., R. T. Pittman, B.A. Dip.Ed.; 7 p.m., Dr. W. A. Kemp. June 11 Tea meeting, 7 p.m. Birthday Appeal by J. E. Webb. Grand Concert at 8 p.m. Come back to Ormond for the grand anniversary.

JUNE 23 and 25.—Lagon-S.M. Home-coming, June 23, 11 a.m. and 7 p.m.; A. G. Saunders; 3 p.m., E. Thomas. June 25, Reunion Social. Will former Lagon-S.M. members desiring to be present please send present address to the secretary, J. B. Jackson, Merinda-va, Glenhuttly, S.E.2.

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Here and There.

The following telegram reached us on Tuesday from Queensland: "Hirichson-Morris mission opened Marchborough Sunday school opening services.—Arnold."

The Victorian and Sisters' General Bazaar will hold its 19th monthly meeting on Wednesday next, June 19, in Swanston-st. lecture hall, from 10.20 till 4.45 p.m. All sisters are welcome.

The monthly meeting of the Victorian Christian Endeavor Council will be held at Lygon-st. on Tuesday, 19th Inst., at 8 p.m. Special ecumenical talks on the convention at Bradford. All society representatives and Bendigo delegates are requested to attend.

Last Lord's day Bro. H. Swain began the ninth year of his work at Thornbury, Vic. The chapel was full at morning services; 160 were present at Bible School; and, despite inclement weather, there was a good evening gathering. Attendance at week-night prayer service numbers 80. The work is in a very fine condition.

All the opening services in connection with the new building at Kew, Vic., at 221 Anderson-st. assembled, seats being placed down aisles and porch to accommodate the great crowds that gathered at all services. Bro. R. Lyall had charge of the singing. The powerful messages of Bro. A. G. Saunders were greatly appreciated. There was no decision.

The meeting of our Victorian preachers on Monday afternoon was richly interrupted by the roar of the explosion which alarmed many in the city and broke a large number of windows in the Melbourne Hospital. In a few moments the room was empty! However, after some minutes the brethren returned and listened quietly to the sermon, without controversy between law and Gospel in Galatia.

The 1929 Directory of Churches of Christ in Australia and New Zealand, issued by the Federal Executive, is now ready, and may be had from State H.M. Secretaries or the Austral Co. for £1; posted, 1/1. Federal and State Conference appointments are given; also the addresses of teachers, and secretaries of churches, Bible Schools, C.E. Societies, J.S.P. and P.B.P. Clubs. Information is given concerning the College of the Bible and our Foreign Mission work. The Constitution of Federal Conference is printed. World statistics of Churches of Christ occupy a page. All church leaders should have the Directory. Changes of address are noted in the "Christian" from time to time, and if these are copied into the Directory it will retain its usefulness.

At Halwyn, Vic., on June 2, Jas. E. Thomas spoke on "The Lord's Supper and the Lord's Return" and in the evening, C. N. Lacks, the new Assistant Director of the China Inland Mission in Australia, gave a splendid message. Mrs. Lacks rendered a beautiful solo. On Monday, June 3, there were meetings all day concerning the Lord's return. At 11 a.m. H. Boulier, of Balaclava Baptist church, presided. A. G. Connor gave a splendid message, "Should I come," and this set a very high standard for the day. The minister of Heidelberg Anglican church, W. C. E. Storr, M.A., gave a most helpful address on "The Baptism of the Saints." It was a fine session, with over 100 present. In the afternoon J. E. Shippings made a good chairman, and gave a suggestive word from the parable of the Good Samaritan. A. E. Illingworth helped all by a masterly and illuminative study of prophecy on "The Anti-Christ and his Infallible Mission." A. D. Shaw, of Auburn Baptist church, gave a study of astronomy as related to the glory of Christ. He greatly excited Jesus. The chapel was full, about 200 being present. In the evening Miss G. W. Berry, of the Heart of Africa Mission, gave a wonderful challenge on behalf of Africa and worldwide evangelization. Dr. J. J. Ritchelton,

Director of C.I.M., presided graciously over the crowded evening session. E. Lee Nell, C.I.E., gave a fine testimony in his message on "Our C. N. Lacks gave a fine uplift in a powerful address on "The Lord's Return and the Missionary Movement," in which he said that the supreme business of the disciple is to witness for Jesus and lead others to him, until he comes. W. H. Clay led the singing, and with E. J. Austin, sang a delightful duet in the afternoon, and Misses Phyllis Povey and Ruth Thomas sang a duet at the evening meeting. The ladies provided tea for over 100. Thanks are due to all who helped in such a glorious day. On June 9 Dr. G. E. Moore, of Swanston-st., gave a most helpful address in the morning, and Jas. E. Thomas spoke at night to a good audience. There was one baptism. During the last months there have been twenty new scholars in the school.

On May 26 at Lake-st., Perth, W.A., "Fathers' Night" service was very successful. During the same weekend 23 of our young men and boys, under the guidance of Bro. A. W. Hill and A. B. Povey, went to York (40 miles) at their own expense per the Bible van and motor car, and conducted the services for the local church. The group acquitted itself in a most praiseworthy manner, the services being highly successful and greatly appreciated. Centenary services were held on June 2. Bro. A. Luraft addressed the morning meeting on "The Distinctive Element in Christianity." Three were received into membership by faith and obedience. Bro. Schwab gave a most successful evening sermon entitled "The Pioneering Spirit." Mrs. J. Ewers and Bro. E. W. Berry and H. Wright were soloists. The choir and the Lake-st. male quartette party also rendered appropriate messages in song. The attendances were large and appreciative. There had been numerous signs of increasing interest and activity in all departments of the work, and prospects are very encouraging.

OBITUARY.

SHARP.—A quiet, consistent, Christian life has passed away from earth to be with Jesus in the person of Sister Mrs. Martha Emily Sharp, the widow of David Sharp, for many years a faithful member of the church at Prahran, Victoria. Sister Sharp was the daughter of James Diver; born at Norfolk, England, 1839; came to Australia in 1857; was immersed in 1859 at Prahran; married to David Sharp in 1864 by Robert Service. After spending a few years with her husband and children in north-east Victoria, she removed with them to Queensland in 1911, where, in isolation, the table of the Lord was set in their own house, and the breaking of bread observed on the first day of the week, till death released them to higher service. Sister Sharp has left behind her a family of five, one being our esteemed and well-known Bro. James Sharp, officer of the church at Brighton, Vic., Dept. of Victorian Education Department. May they rejoice over the beautiful life of their mother, and the victory won. —J. Pittman.

NORTHERN DISTRICT CONFERENCE, N.S.W.

A conference of representatives and isolated members of the Illiglen, Clarence, Richmond and Tweed Rivers Districts was held in Lismore Temple on Saturday afternoon and evening of May 25. Bro. N. G. Soble extended a welcome to all on behalf of Lismore church, and outlined the need and scope of a far North-eastern Conference. The idea was unanimously adopted. A provisional programme was greatly recommended by Bro. E. M. Davis, opened the afternoon session with devotional exercises. Disciplinary leadership was well given by Bro. Thos. Hagger, from

Sydney, on "Fellowship." Bro. B. Greenwood, from Grafton, on "Work Among Children." Bro. C. L. Snow, from Mirambulbah, on "Enlightening Youth." Bro. T. Hagger, on "Greater Evangelization." Bro. J. G. Snow, from Bangalow, on "Interchange of Speakers," and Bro. C. B. Farlinger, of Lismore, on "The Isolated." The gathering elected Bro. J. G. Snow, president, Bro. N. G. Soble, and B. Greenwood vice-presidents; Bro. L. H. Hancock, secretary, and Bro. C. B. Farlinger, treasurer. The Conference (up to 6 p.m.) was a source of great fellowship. Bro. C. L. B. Vawter delivered special messages. At the afternoon Lismore sessions and during the rally at night, Bro. T. Hagger also delivered a fine address. Sister Mrs. Vawter expressed her talented devotion in song, and Bro. T. B. House his in artistry. Special singing was led by the choir under the leadership of Bro. C. L. Savill. —Norman G. Noble.

ADDRESSES.

Mr. A. Anderson (preacher Malvern-Caulfield church, Vic.),—14 Kharlton-st., Caulfield, S.E.7.
Mrs. J. A. Andrews (secretary Fitzroy church, Vic.),—Templarville, 120 Rupert-st., Collingwood, S.A.
H. G. Barmussen (preacher Foxville church, S.A.),—12 Coronation, Millwood Estate, Tel. U.5311.

DEATHS.

ARNOLD.—On May 28, at the residence of her son-in-law (Mr. A. P. Underwood), Roy Hill, South, relict of the late Joseph Arnold, and loved second daughter of the late James and Elizabeth Flood, late of North Melbourne. "Till he come."
HOVEY.—On May 30, at King-st., Brun. Family Charity, widow of the late Matthew Hovey and dearly loved mother of David, Sarah, E. C. (Clewitt), John, Annie (Mrs. S. Wardle), Emma (deceased), Fred, and Isaac (Mrs. T. Wardle). Peacefully sleeping.
SHARP.—On May 28, at Tara, Queensland, Martha Emily, relict late David Sharp, late of Prahran, Victoria. Loved mother of James, Sarah, Jeffrey, William John, Edwin David, and Alfred Hagar, aged 90 years. U. 600105. At rest.

IN MEMORIAM.

TURNER.—In loving memory of our dear mother, who departed this life June 13, 1929. Ever remembered.
—Inserted by her loving children, Frederick, Bendigo.
TURBIL.—In loving memory of my dear friend, Elizabeth Turner, late of Forest-st., Bendigo, who entered into rest on June 13, 1929.
—A. H. Meredith, St. Kilda.
WILCOX.—In loving memory of my dear husband and our loving father, Charles Cooper Wilcox, who passed away at Dunrobin, June 11, 1929. One by one the links are broken.
One by one they are linked above;
Some day there will be a sweet reunion
In the land of light and love.
—Inserted by his loving wife and family.

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College of the Bible.

HONORS LIST, FIRST TERM, 1929.

The following students, having received a class grade of at least 80 per cent., have passed with honor. For a pass, a grade of at least 60 per cent. is necessary.

New Testament.—Miss E. Leeson and T. W. Sistreron (equal), 88; Miss L. Williams, 82; W. S. Bartlett and K. A. Macnaughtan (equal), 80. 20 others passed.

Old Testament.—W. W. Saunders, 85; T. W. Sistreron, 84; Miss L. Williams, 82; Miss E. Leeson, K. A. Macnaughtan and S. Neighbour (equal), 82; J. C. Thomson, 81. 19 others passed.

Homiletics and Exegesis.—I. J. Chivell and B. J. Manning (equal), 90; W. T. Atkin, 87; T. Hanford, 85; A. B. Lloyd, 81. 7 others passed.

Church History I.—W. W. Saunders, 93; T. W. Sistreron, 89; S. Neighbour, 87. 13 others passed.

Christian Doctrine.—T. W. Sistreron, 89; W. S. Bartlett, 81; A. W. Grundy, S. Neighbour and E. C. Vinay (equal), 80. 10 others passed.

Church History II.—I. J. Chivell, 87; B. J. Manning, 86; W. T. Atkin, 82; A. B. Lloyd and B. L. Williams (equal), 81. 6 others passed.

Logic.—Miss E. Leeson, 93; B. J. Manning, 92; A. B. Lloyd, 87; W. T. Atkin, 85. 7 others passed.

Psychology.—B. J. Manning, 85; I. J. Chivell, 81; W. T. Atkin, 80. 8 others passed.

Apologetics.—B. J. Manning, 93; W. T. Atkin and I. J. Chivell (equal), 92; A. B. Lloyd, 89; T. Hanford, 82; B. L. Williams, 81. 5 others passed.

Homiletics I and Practical Church Work.—Miss E. Leeson, 100; K. A. Macnaughtan and E. J. Waters (equal), 92; B. W. L. Crosby, 87. 3 others passed.

Homiletics II.—T. W. Sistreron, 94; A. W. Grundy, 90; S. Neighbour and L. A. Trezise (equal), 91; W. W. Saunders, 81. 5 others passed.

Homiletics III.—W. D. Hendry, 96; B. J. Manning, 92; W. T. Atkin, 86; I. J. Chivell, 85; S. A. Crook, 80. 6 others passed.

Midterms.—T. W. Sistreron, 95; Miss E. Leeson, K. A. Macnaughtan and E. J. Waters (equal), 93; Miss V. M. Callanan, 91; Miss E. Bolduan, 90; S. Neighbour and C. J. Robinson (equal), 88; B. W. L. Crosby, 86; K. A. Jones, 85; A. H. Essrig, 84; Miss L. Williams and E. C. Vinay (equal), 83; W. W. Saunders, 81. 12 others passed.

Exposition I.—E. J. Waters, 81; V. G. Buttcher and K. A. Macnaughtan (equal), 82; A. E. Brown, 81. 6 others passed.

Exposition II.—L. A. Trezise, 90; K. A. Jones, 88; W. W. Saunders, 87; A. W. Grundy, 86; W. S. Bartlett, 85; S. Neighbour and T. W. Sistreron (equal), 81; S. C. Jenner, 80. 5 others passed.

Ancient Civil History.—B. W. L. Crosby and K. A. Macnaughtan (equal), 91; L. E. Snow, 81. 5 others passed.

Greek N. T.—E. Snow, 96; B. W. L. Crosby, 95; Miss L. Williams and E. J. Waters (equal), 85. 3 others passed.

Hebrew (Intermediates)—K. A. Macnaughtan, 81; T. D. Madden, 80; L. E. Baker, 80; Miss J. Wood, 81. 1 other passed.

English (Intermediates)—1 passed.

English (Leaving)—6 passed.

French (Intermediates)—1 passed.

Latin (Intermediates)—1 passed.

Geography (Intermediates)—Miss E. J. Wood, 81. 1 others passed.

History and Civics (Intermediates)—Miss L. Brown, 81. 3 passed.

History (Leaving)—1 passed.

Economics (Leaving)—T. E. D. Madden, 82. 4 others passed.

—A. B. Main.

ACKNOWLEDGMENTS.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during May:—

Churches: Bendigo, Vic. Dup. Enl., 11 10; Maylands, S.A., Dup. Enl., 13 9 10; Basswater, Vic. Bible Class, 41; Swanston-st., Melbourne, 40; Minto, Vic., 41 15 6.

Individual Contributions.—Victoria: Mrs. W. Kennedy, 5; Miss M. Kennedy, 5; K. Butler, 41; Mrs. B. Butler, 5; Miss L. Butler, 5; Miss M. Hardy, 10; Mrs. H. E. Bond, 10; Miss Irene Bond, 5; Miss E. M. Fraser, 11; Miss V. G. Mr. and Mrs. G. E. Rogers, 11; Mrs. and Mrs. H. Bess, 10; Mrs. E. Marshall, 13; J. Tully, 12; W. Galrus, 11; Miss A. Boyce, 10; Miss E. Boyce, 10; Miss L. Boyce, 10; Mrs. B. Toyne, 5; W. O. Bigley, 11 1; R. P. Clark, 12 10; G. T. Hayes, 10; S. G. Lutz, 11; Miss E. Bishop, 11; Mr. and Mrs. G. M. Wheaton, 12; R. Oliver, 5; H. M. Williams, 12 10; "Ardon," 10; B. J. Sewell, 11; Mrs. M. G. Slosser, 11; Miss O. Piddford, 2 6; Mrs. E. Luce, 10; Wm. Newton, 2; F. R. Halsbeck, 11; Mrs. H. E. Anderson, 10; Miss L. Anderson, 10; A. V. Taylor, 10; A. F. Williams, 11 0; Mr. and Mrs. W. A. Brown, 11 0 6; Mrs. C. Bourke, 5; Miss L. Langley, 5; Miss D. Tease, 2 6; Miss A. Moore, 5; B. J. Goldsworthy, 12; A. J. Williams, 12; Mrs. W. Sumner, 2 6; Miss E. G. Sumner, 2 6; C. S. Rogers, 11 0 6; Mrs. A. E. Henderson, 5; Mrs. W. F. Zeltus, 11; R. E. Burns, 2 6; F. E. Finger, 11; H. A. L. Hately, 11; Mrs. M. Sutton, 10; Mrs. W. Brewster, 6; H. J. Legg, 2 6; Mrs. A. A. Gledsdale, 10; Mrs. E. J. Daniels, 5; A. A. Good, 11 1; Mrs. A. Good, 11; Miss E. G. Hunter, 11; D. T. Clarke, 11; Mrs. B. Durr, 11; Miss M. Banks, 10; "B.S.T.," Essendon, 10; Mrs. R. Cowley, 5; Mrs. S. Johnson, 10; Miss E. Johnson, 10; J. A. Smith, 11; A. A. Smith, 5; Mrs. M. Galvan, 5; F. Saltmarsh, 12 2 6; Miss H. Serle, 12; Miss O. Serle, 11; Mrs. M. A. Thomas, 5; Miss A. G. Fingler, 11; H. Pryor, 5 6; Mrs. H. Pryor, 5; E. H. Lewis, 11 1 6. New South Wales: Mr. and Mrs. A. A. Thomson, 12 0 6; G. Brighty, 11; Mrs. McLeod, 5; T. G. Gosh, 11; Miss G. Brighty, 5; Miss G. Smith, 10; Miss S. Smith, 10; J. H. Warner, 11; Mrs. S. D. Fowley, 4; Mr. and Mrs. C. J. Lea, 10 6; A. J. Sier, 5; Mrs. S. M. Smith, 11; A. P. Bartram, 11 0 6; Mrs. E. A. Pigott, 11; E. F. Torode, 3 1; I. J. Torode, 2; A. C. Wallace, 5; Miss A. M. Andrews, 11; Miss M. P. Barr, 10; J. G. Snow, 12. South Australia: Miss O. M. Gross, 11; Mrs. F. Charlch, 12 2 6; J. Barr, 12; Mrs. J. Barr, 12; B. A. Dimming, 11; Miss E. L. Mann, 11 5; Miss S. Blech, 10; Miss E. M. Lawrence, 11; A. McGlasson, 11; B. Nichols, 10; T. H. Stewart, 12 2 6; Mrs. E. M. McPharlin, 5; C. G. Stephens, 11; D. Patters, 11; C. G. Purdie, 2 6; C. E. Wyatt, 10; Mr. and Mrs. G. D. Wright, 12 10; E. J. Blachey, 11 1; H. J. Daniel, 13; S. L. Hoskin, 10; L. W. B. Hinge, 13 3 6; W. J. Smith, 10; Mrs. W. J. Smith, 5; Mrs. B. Richards, 11; Miss J. Richards, 10; Miss A. McMartin, 11; W. H. Parker, 12 10; Bro. Scliffch, 11; Miss E. E. Grouh, 10; Miss G. M.

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Churches of Christ in Victoria.

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Plano Fund.—K. A. Jones, £2.
Scholarship Account.—Mr. and Mrs. T. E. Hofe Settlement Trust, £27/19/10.

W. C. Craigie, Hon. Treasurer.
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MARYBOROUGH DISTRICT CONFERENCE, VIC.

The half-yearly conference of the churches associated in the Maryborough district was held at Dumoli on June 3. A very representative gathering greeted the President of the Conference, Mr. A. B. Withers, preacher of Maryborough church. Cars brought representatives and visitors from Bendigo, Castlemaine, Bet Bet, Maryborough, St. Arnaud and Melbourne.

It was remarkable to see so many preachers present—A. E. Hurren, Bendigo; H. G. Earle, Castlemaine; Cecil Jackel, St. Arnaud; A. B. Withers, Maryborough; Wallace Jackel, Melbourne; Ralph Gebbie, Gardiner; Win. Gale, Home Mission and Bible School secretary; and the following student preachers: V. M. Fewster, Bet Bet; K. Macnughtan, Dumoli.

It was resolved that the next Conference be held at Castlemaine in January, 1940. The president, Mr. A. B. Withers, was re-elected; as was also Mr. R. H. Hill, Maryborough, secretary and treasurer. The treasurer's statement showed a bank balance of 46/4/1.

With so much preaching talent available, there was naturally a feast of good things at every session. Mr. A. E. Hurren addressed the morning session; Mr. Ralph Gebbie spoke in the afternoon, and at night Mr. Win. Gale and Mr. Ralph Gebbie were the speakers. Mr. H. G. Earle presided over the conference, when Mr. Withers had to return to St. Arnaud for the evening mission service, he being the song leader.

The State Conference secretary presented the financial report of the St. Arnaud tent mission, as this report was conducted as a co-operative effort by the Home Mission Committee and the Maryborough District Conference, £20 was guaranteed by the District Conference, but actually more than that was contributed by the co-operating churches. The brethren were greatly cheered by the report that to date twenty-three (three more since) had confessed Christ. Great enthusiasm prevailed respecting the mission.

It was agreed that for the ensuing year the District Conference will pay a weekly subsidy of 10/- per week towards maintaining a resident teacher at St. Arnaud.

Dumoli sisters excelled themselves in their catering, and were accorded hearty votes of thanks. The work of the Conference secretary, Mr. Hill, was worthy of special mention.

The evening session was opened by a very enjoyable song service conducted by Mrs. Gebbie. Vocal and dictionary items added to the enjoyment of all.

Mr. and Mrs. Gebbie's presence and help contributed very greatly to the splendid tone of the gatherings.—W. Gale.

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News of the Churches.

Western Australia.

Victoria Park.—The Bible School has celebrated its anniversary. Devotion days in the school resulted in 21 confessions. The singing of the scholars revealed the patient training of Bro. White. A fine exhortation was given by Bro. Holton on June 2. Much sickness prevails among members.

Bassendean.—During "Youth Week" (May 19 to 26) a mission for the deepening of spiritual life was held, with Bro. Nightingale as speaker. Each night various auxiliaries took part. Owing to wintry weather Midland meetings are now held in the hall. On May 25 the boys' club was recommenced. On May 27 the S.C.E. society held a meeting at the home of Sister Tuttle, who is recovering after long illness. On May 28, at an enjoyable "mitz-tov social," funds amounted to £4.00.

Queensland.

Maryborough.—Bro. James Larsen (Trowbridge) addressed both meetings on June 2, when 51 broke bread. There were 70 at the Bible School, and 80 at the gospel meeting. The Bible School picnic on June 3 was attended by 150 persons. A mission was expected to commence on June 9.

Buckinghampton.—Church members have been faithful in the attendance at Dunning campaign. The first Sunday School picnic was held. Over 100 children and 200 adults were catered for by voluntary cooking and offerings. On June 2 a Christian worker, whose home is in Townsville, stepped forward.

Tronby.—Special addresses by Bro. Vanham are attracting attention, with good meetings for services. On June 2 a married lady confessed Christ, was immersed and received right hand of fellowship. Bible School class competition (attendance and new scholars) was inaugurated. New Victorian Bible School is doing well.

Annerley.—Bro. J. K. Martin presided over a good meeting on June 2. Bro. Young continued his series of addresses on the "Holy Spirit." Mrs. Burns was received into fellowship from Annerley. At night two young women were baptised. Bro. Young preached a stirring address on "Street-Char of the Rocks." The two schools have now an average attendance of 200.

South Australia.

Croydon.—After the service on Sunday evening Bro. Joseph, State Chaplain for K.M.P., installed officers of the local club for the next year. Bro. Graham's subject was, "Saving a Boy."

Hindmarsh.—Splendid services were conducted on June 9. Bro. Allan Brooke being away on holidays, Bro. A. H. Wilson addressed the morning service. In the evening, Bro. G. T. Walden was the speaker at all three of the worship meetings on "Grace Solos."

Nalsworth.—At the annual church business meeting the previous officers were returned to office. Reports on all departments were given. On June 3 special meetings dealing with our Lord's return were held. Bro. Graham McKillop, of Meorda, spoke afternoon and evening. These meetings were largely attended, and of great spiritual help, questions being asked and answered.

Castonville.—The annual meeting of Bible School teachers was held on May 29. Average attendance for year, 133; scholars on roll, 197; 114 additions to the church from the school. On May 20 the church enjoyed a visit from Mr. Keith Steward, who gave an interesting discourse on the Protestant Children's Home. On June 2 Mr. B. Burrows addressed the Bible Class on his work in Bolivia. Bright services were held on June 9. In the evening a men's service was held, and a male choir rendered excellent pieces. Bro. Hughes' message on "Fathers and Sons" was very helpful.

Crystal Brook.—The work has been going along nicely. Bro. Randall, of Pt. Pirie, gave splendid addresses on May 2, and a fine solo was rendered by Mrs. Randall. On May 12 (Mothers' Day) Bro. Bridgman delivered a fine address on "Find Mother." On June 2 Bro. Randall gave two splendid addresses. At evening service Mrs. Garsden and Mrs. Durbin rendered an excellent duet. Over 40 were present. Bible School is holding its own.

Queenstown.—On morning of June 2 Bro. G. Cox exhorted. At evening service Bro. Philip Lewis preached on "Justification, Faith and Peace." On May 27 a large number of the young people attended the eubodistic rally at Hindmarsh. On June 9 Bro. Brooker exhorted. In the evening he took for his subject, "What shall I do with Jesus?" Two members have been transferred to other churches. The aged Sister Mrs. B. Harris was able to be present after illness. Forestville. At the recent business meeting of Sunday School teachers Bro. Lovell was elected superintendent for a further term; he has completed seven years' service. Other officers were elected, and several important decisions made. The teaching staff has been strengthened. Five scholars gained first prizes at the recent competitions. The church officers have formulated plans as Pentecost aims, these being put before the church on June 9. J.C.E. and Y.W.L. are doing good work.

Gawler.—Bible School anniversary was celebrated on June 2. Mr. Oram exchanged with Gawler Wesley Methodist preacher (Mr. J. C. Oliver) for afternoon and evening services. Mr. Oram deally conducted the singing, and Sister Coral Ayco was organist. On June 3, a children's tea was held, followed by a public meeting and distribution of prizes. The Band of Hope held 11th Anniversary birthday meeting in Gawler Institute Hall on June 9. The form of an oblationary competition. Bro. Oram is chairman. The Gawler Orpheus gave several recitals.

Maylands.—Lord's day meetings are well attended. Bro. Allan is sowing the true seed. On the evening of May 26 an "Empire Service" was held. Bro. Allan's subject being "The Glory of Empire." Bro. E. H. Mares, Mayor of the municipality, also the altarmen and councilors, attended. A special order of service was printed for the occasion. Miss M. King rendered the solo, "Land of Hope and Glory." An offering for local benevolent work was received. June 9 was Fathers' Day, also church parade of young men's auxiliaries. Bro. Allan spoke on "The Victorian Y.M.C.A." Mr. F. Crosby, President of Victorian Y.M.C.A., and Mr. Jenner, co-worker, who have been attending the special meetings in Adelaide in connection with Y.M.C.A. and Y.W.A., were visitors. The choir under Mr. Aiba Pentecost is rendering appreciated service.

Semaphore.—During Bro. Bellcher's absence at the Wallaroo mission, the following brethren gave appreciated messages: Bro. B. Harkness, Bro. Brown, Philip Lewis, A. Goin, W. J. Taylor and J. C. Stanley. The choir is congratulated upon high performance in the Kilkenny competitions, gaining second place for anthem and hymn. Four prizes were won by scholars of the school. In the recent B.S. and Y.P. Department competitions. A presentation was recently made by the Ladies' Guild to Mrs. Bodger, who was secretary for six years, and has gone to reside at 20 Dudley (broken leg) and suffered the accident (broken wrist). The aged Sister Mrs. Harriett Ackland is making good progress with the erection of the manse. Nine new scholars during addressed a good morning service on June 9. Bro. Beller's subject being "The Cross—The Way to Life, Lost and Regained," and at night on "Courage Over the Beast." 17 scholars in Bible School.

Williamstown.—Mothers' Day was observed on May 12, when Bro. Warren spoke to fair congregations. May 19 was the church anniversary. The services were conducted by Mr. Bro. Lewis, who spoke at three services on the Ladies' Day and on the Monday evening gave an account of his experiences and conversion. On May 26 Bro. Warren addressed fair congregations. Bro. Geo. Phillip spoke on June 2 in the morning, and Bro. Geo. Lee from Woods' Creek, in the evening. The sympathy of the church was out to Bro. Townsend in the loss of his brother.

Murray Bridge.—A young married woman who recently made the confession has been baptized and welcomed to fellowship. The Christian Endeavor Society is holding a competition, marks being given for addresses, papers, etc. Good meetings have been started for the winter months, with a good attendance. A young worshippers' league is being commenced. On June 9 Bro. Killmer gave a talk on the work, encouraging members in their Christian service. At night Bro. Killmer gave a good address on "The Church of the New Testament."

Victoria.

Benalla.—Meetings are well attended. A brother from Hartwell church, and one from Clontarf, have come to reside in the town.

Wangaratta.—Despite an epidemic of measles meetings are well attended. Bro. Arnold is preaching a series of splendid gospel messages.

Cheltenham.—The church had much pleasure on Sunday in visits from Rev. Kenyon in the morning and Bro. W. J. A. Smith in the evening. Both gave very fine messages.

Hampton.—On June 6 the J.C.E. gave its anniversary concert. Several presentations were made and prizes distributed. On Sunday Bro. Shean and R. Pittman were the speakers.

Carlton (Ligon-shil).—During the absence of Bro. A. G. Saunders on June 9, Bro. P. A. Dickson and Mr. G. Abernethy were the speakers. The choir rendered a good anthem, Mrs. Plummer taking the solo.

Warragul.—On May 26 the church enjoyed the visit of Bro. Hamford, his addresses being much appreciated. At the gospel service on June 2 Bro. A. C. R. Watson was the soloist. Bro. Miles was the speaker on the 9th.

Brummondra.—On June 9 Bro. Banks addressed both meetings. His subject at night was "A True Confession." Solos were rendered by Miss E. Bell and Mr. A. McDiarmid. Sister Stevens, who is in hospital, is progressing favourably.

Sunshine.—The work continues to improve. Bro. Thompson and Pearce have addressed the church. Mothers' Day was observed on May 12. Five hundred personal calls were made on homes by Bro. Newell during last month.

Stawell.—On May 19 Bro. B. and P. addressed the morning and evening services respectively. On May 19 the addresses of Bro. S. Neighbour, Bro. Berwick, were greatly enjoyed. Miss G. Lea pleased all with a beautiful solo. Attendances are keeping up.

Trarigon.—There were good meetings last Lord's Day. Bro. Boettcher spoke morning and evening. His subject at night being, "Come and See." At the request of the officers, Mrs. Andrews has consented to act as secretary of the church. Teddy Lewis has been appointed birthday convener for J.C.E.

Vanhuur.—Bro. Hendry, of Blackburn, was the speaker at the worship meeting on June 9, and his message was much enjoyed. On June 9, to a good attendance at night Bro. Chittell spoke powerfully on "The Two Ways." The choir under Bro. Blackford's leadership is rendering fine service in the gospel meetings.

Yarrawonga.—Mulwala Bible School anniversary was continued on May 28, when the children's tea was held with a record number present. Extra seating accommodation had to be provided for the concert. Mr. Strubbe, head teacher of the local school, distributed the prizes. Meetings at Yarrawonga were well attended. Lord's Day School numbers are laid out with sicklees. The church hopes in the near future to hold a social mission.

THE LAST DITCH.

Had G. Studdert Kennedy lived, he was to have preached in Worcester Cathedral on the Resurrection.

This sermon, the last he wrote before dying, was read after his death to a large congregation in the cathedral by the Dean, Dr. Moore.

Many of those who heard the words of one, then in the grave, on the problem of life after death, were profoundly moved.

Taking as his text the words from Paul's First Epistle to the Corinthians: "If Christ be not raised your faith is vain. Ye are yet in your sins," Mr. Kennedy asked: "What does it mean? Is it true?" It is the utterance of a Christian who finds himself standing defiant in the last ditch face to face with final doubt.

In that last ditch every man, be he Christian or not, must sooner or later stand, unless content to drift on the surface of life and evade the challenge to heart and mind which the mystery of men and things shouts out aloud to all who are really alive.

"I know that last ditch well," the sermon continued. "I have stood in it many times and I know that before I die I shall stand there again and again."

"If death got Christ, death got us all. If that great burning light was put out by a flick of the finger of death, then what can become of the little candle that splutters to spasmodic life in souls like you and me?"

In the mind of the writer there was no doubt, Christ was not dead, but "alive for evermore, holding the keys of death in his two wounded hands."

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Dr. H. Selby Link,
Riversdale rd., Camberwell.

HON. DENTIST:

Mr. T. M. Ward, Surrey Hills.

ORGANISING SECRETARY:
Mr. A. E. Knight.

HON. TREASURER:

Mr. John Hunter,
110 Dorset St., Balwyn, L.R.
Phone, W 3049.

HON. OPTICIAN:

Mr. W. J. Ahd, Colonial Mutual
Life Bldg., 4th Floor, 314 Collins St.

HON. SOLICITOR:

Mr. D. S. Abraham,
Temple Court Bldg., 422 & Collins-st.

COMMITTEE:
Messrs. W. Cust, J. Hunter, Wm.
Marrow, Meslames G. A. Edwards,
R. C. Edwards, Misses Ab. Landman,
Stanley, Quilliam.

HON. ARCHITECT:

Mr. Chas. H. Hoskin.

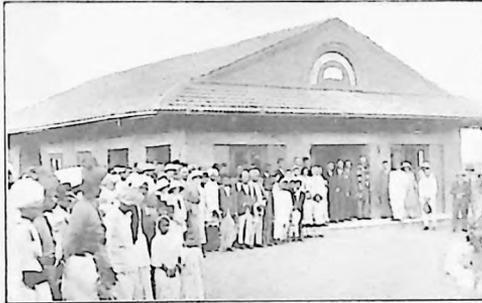
Minute Secretary: Miss Landman.

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

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who have given their lives to obey the command, "Preach the gospel to every creature," whom we have sent forth and tacitly agreed to supply their living. Let us on JULY 7 honor this tacit understanding by a generous offering. We give a LIVING, they give a LIFE.



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