

# The AUSTRALIAN CHRISTIAN

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## Pastors and Preachers "On Faith."

THE advertisement—in an English paper—was in such small type and so hemmed in by surrounding notices that it could easily have escaped our observation. Yet, in a very casual glance over the page, the eye caught a phrase, which thereupon seemed to stand out and command attention. With concealment of names, the advertisement ran as follows:—

"D— FREE CHURCH Calling.—Rev. A. B. C—, Pastor on faith. Funds urgently needed and your prayers to support needy Gospel work.—X.Y.Z—, Secretary."

The words called up a vision of a very needy field, a poor district, and some heroic souls, especially a "pastor on faith," holding on despite great hardship in order that some for whom Christ died might not be without Gospel preaching and Christian care.

### Others also "on faith."

A train of ideas once started, the mind by association quickly passes from point to point and includes within its review a number of notions and of people which at first seem widely separated.

That striking phrase "pastor on faith" led us to think of others who have equal claims to the title with the pastor of "D— Free Church." Why did he receive it? Doubtless because without guarantee of support, without having received and accepted the offer of a definite allowance or regular remuneration, he stayed with the church and carried on his work. We allow that the action is commendable in high degree, and trust that this "pastor on faith" had his reward. But there are people who would single out this kind of pastor and such an arrangement and so speak of their being "on faith" as to imply that others, who are not exactly of the same nature, are less "on faith." It is this common but shallow view that prompts the present article.

The simple fact, and one at which we should all rejoice, is that there have been and are great companies of preachers and pastors "on faith." Some have manifested that in one way, and others in another; they exhibit alike a trust in the Lord and a confidence in his providing which arouses our admiration.

### Voluntary poverty.

Cyprian of Carthage in the third century

was one who accepted in a literal sense the Lord's command to sell what he had and give to the poor. His kindness and boundless generosity appeal to us none the less because we cannot think that his example binds all Christians. Francis of Assisi was another who voluntarily embraced absolute poverty and sought to preach, without money, in the plainest of garments, eating what might be set before him. We admire the devotion of Francis; but we should no more make his example a rule than we should deem it sensible to establish such a company of begging friars as he sent out to trouble a world with their later shameless mendacity.

Very many men of noble faith have given up all for Christ. They did it gladly, never suggesting that others who did not or could not wholly imitate their actions were deficient in faith.

Last week in London eleven young men entered the "Brotherhood of the Holy Cross" (an Anglican order), and promised that they would not marry or possess money or property during their lives, but would accept only food and clothing. We may admire their zeal and devotion without assenting to the binding nature of their example. Anglicans presumably may regard them as "on faith" without suggesting that others

who do not follow them in all points are less on it.

### Preachers of churches of Christ.

We think of preachers amongst churches of Christ, living the life of faith, yet not all situated in precisely similar circumstances.

We have had men, like Stephen Cheek of beloved memory, who without thought of a supporting church or committee went through the country preaching, not knowing from day to day whence food or clothing were to come, ever trustful and never forsaken. Our admiration is none the less because we deny the right of any man (and certainly of one who remains in business life providing diligently for his own and his family's future) to criticise adversely the action of every preacher who does not exactly do as Stephen Cheek did.

There have been and are preachers quite willing to go out without stated allowance. They would serve in needy fields, receiving what the brethren might give by way of board or gifts. Decidedly these are also "on faith" and should be honored.

Others of our preachers are living in a state of embarrassing, if not grinding, poverty, unable to pay for anything but the barest necessities, unable to provide for the future, and certain to get into debt if sickness comes. Are they not "on faith"?

There are other men with an allowance which would not shame a trades unionist. These can pay their way and contribute a small insurance premium or send an annual contribution to the Preachers' Provident Fund. Also there are those laboring with churches which are able to make better provision for their preachers, who are enabled to live in greater comfort, and are free from the embarrassment which is so likely to spoil a man's best efforts, have time for study, and money to purchase the books which are necessary for the preacher's study if he would do his best work. Are not these preachers also "on faith," seeing they have devoted their lives to Christ and have, for his sake, turned aside from business opportunities and responsibilities so that their service might be the more complete?

It is quite wrong to draw distinctions

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which imply that one particular group is "on faith" and the other not. The fact is that any preacher, anywhere, who is worth his salt is "on faith." If he is where he is for material benefits, if he make merchandise of the Gospel, he is untrue to his trust. But the fact that a church and a man stand by the Lord's appointment as enunciated in 1 Corinthians 9: 14 is no valid reason for discrediting their "faith."

#### What of our missionaries?

Just now we think of our missionaries overseas. Are they not exhibiting faith—in Christ and in us—to a remarkable degree? Are they to be differentiated from others who have not a committee or a Brotherhood's pledged word promising support behind them, as if the latter are "on faith" while our noble band is not? The idea would be ridiculous; the suggestion both wicked and absurd. It must be left to the individual to decide what in his case he feels to be the better way. As he takes that course, we shall honor him for his devotion and his works' sake.

#### Faith, information and appeals.

Sometimes missions, and sometimes homes and orphanages, are conducted without appeals for money. Earnest prayer is made to God on their behalf. We rejoice in such efforts and their success. But when a man goes on to say that that method alone has divine approval and that others must be wrong, we strongly dissent. We recall that marvellous and direct monetary appeal which the Apostle Paul made in 2 Corinthians, and perforce we must decline to take such a view of appeals for Christian giving as would censure God's apostle.

From those benevolent and religious societies which are commonly said to run on "faith" lines, we may certainly learn important lessons for the carrying on of our work. Their stressing the thought of our dependence upon God and the value and need of persistent prayer is the first thing to impress us. We cannot have too much of this. Frequently, also, they are masters in the art of publicity. Even the advertisement regarding the "pastor on faith" revealed a need both of support and of prayer. The "faith" missionary societies give excellent publicity to the workers and the work. The needs of the field, the blessing attending missionary efforts, the difficulties to be overcome, are all presented, often in an admirably effective way—so that the whole presentation makes a fervent appeal to the sympathy and support of the reader or hearer. We want more of that. If we could present to the mind and heart of every member the requirements of the work, the greatness of the task, the way in which our work has been owned and blessed, its great difficulties and clamant need, together with the thought of the joy and privilege of service, the giving part might not require to be greatly stressed. How can we get every member to the point of realisation? We may fail to do

so. But let as many of us as possible—missionary and rope-holder alike, preacher and

supporter also—continue to work together, and all "on faith."

## The Glory of Straw-street.

Are we making life and its tasks too easy in this grandmotherly age? From the day when man had the first growing-pains of thought there have been certain studies and pursuits calling for resolution and sacrifice, which we are now trying to make easy and passionless. We parcel up knowledge and the higher learning in desiccated tablets to enable the patient to swallow them without the labor of mastication, or for that matter, the joy of taste. Hard and difficult studies are sugar-coated, or broken-down into pap, or mixed with honey as one disguises cod-liver oil in malt for children. We call the process "study without tears." But it is a question whether any study without tears is worth anything; for the value of study is not the facts or theories we acquire, but the student mind, the love of knowledge, the quality of patient and accurate research, and the character we become.

I am reminded of this by an essay I have been reading on "Books in the Fourteenth Century." The author describes the schools of Paris University, and remarks that if we were to peep into any of them, we should find the Professor alone provided with a desk and chair, the throng of students being ranged on the bare floor with their notebooks on their knees. He adds, "They mitigate the roughness of their seats by bundles of straw which serve as cushions, and it is this straw scattered about which gave the place, and even the whole University, the familiar name of Straw-street."

I have always believed in Straw-street, but I think there are millions of us in these easy days trying cleverly to dodge it. But if we dodge it, we dodge our own souls! We want knowledge, science, truth, philosophy and even character without tears. Can it be done? Can it be done without a loss greater than any apparent gain?

I have no desire to go back to the old Straw-street of the fourteenth century. Nobody but a fool objects to the removal of every artificial hardship or unneeded obstacle in the way of aspiring men: indeed it is a crime when the doors of Straw-street are slammed against any who would honestly like to enter, or when the floor is too hard and bare for sore bones and tired shoulders. But it is one thing to remove a difficulty that is artificial, another thing to refine away one that is essential. To face odds, shut the teeth and master a problem is a moral thing, with peculiar spiritual gains. It may well be a serious loss to change Straw-street into Easy-street!

This is our modern fallacy—to try to make essentially difficult things easy. We publish "a simple primer" about Kant's teaching. Is it possible? We try to make preaching easy—see the loads of "preach-

ing aids" which pilfer other folk's thinking for indolent men. We even try to make religion easy and Christian character easy. We might as well try to make sorrow and agony and passion easy! So far as religion with its spiritual decisions is concerned, the secret is not to make the way easy, but the heart and will strong. Our prayer is not that God should take the burdens from our backs, but that he should strengthen our backs to bear them. The truth is, we can seldom lessen the impact of temptation, but we can certainly build up the walls of the soul to resist it. I fervently believe that God meant life to be hard—for the only real good is the good that is willed and chosen—but he has given us in himself and in Jesus all needed power and light to enable us to win through in honor and victory. Never let us shirk the glory of Straw-street. It is the only way to all types of heaven.—Dr. James Black in "Christian World."

### Prayer Corner.

Blessed be God, who hath not turned away my prayer, nor his mercy from me.—Psalm 66: 20.

©  
 Fulfill that gracious word  
 Proclaimed on earth of old:  
 One fold for all thy world-wide flock,  
 One Shepherd of the fold.  
 So shall thy Kingdom come  
 In peace that sheathes the sword,  
 And fill and federate the world  
 Through Jesus Christ our Lord.

—S. Gertrude Ford.

#### PRAYING FOR MISSIONARIES BY NAME.

Praying for missionaries by name is another means for drawing out our interest for the foreign field.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none—who has not been wearied by such comprehensively feeble intercession? Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men.

Instead of praying for the Lord's blessing on our mission fields and upon our missionary brethren in general, let us make a list of their names, and take some of them before the throne of grace each day. Let us make ourselves acquainted with their circumstances of trial or success, so that we will have definite petitions or thanksgiving for them. Let the missionaries send home specific requests for prayer, and let them be taken up for definite remembrance.—Adoniram Judson Gordon.



# A Father's Anguish.

A. W. Garland.

"O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom my son, my son!" (2 Sam. 18: 33).

At Mahanaim David was safe for the time from the pursuit of his son Absalom, but we can imagine that his heart was heavy with grief: his throne was lost, his people were in revolt, and his own favorite son Absalom sought his life. It was not long before the prince approached with a force vastly superior, numerically, than that commanded by his aged father, and a pitched battle was inevitable. With the advantage of being able to choose the battlefield, David and his generals planned with great skill, dividing their meagre army so that the unwieldy mass of insurrectionists would be unable to concentrate their force. Although the king desired to lead his men in person he was counselled to remain in the city, and so, with one parting order, "Deal gently with the young man, even with Absalom," he sent them forth.

The battle does not seem to have been long in doubt. Before the strategy of the king's generals the great host is scattered, and in the vanguard of the flight rode the prince, whose beauty and fine speeches were not matched by his valor. From the ignominy of the death and burial of the son upon whom David had lavished the love of his heart, from the brutal disregard of the king's last command, let us turn to another scene.

At the gate of Mahanaim the father waits impatiently, his main concern being for the welfare of his rebellious son. The first anxious question to Ahimaaz was, "Is the young man safe?" In face of the suffering love of that inquiry the friend's courage failed; and it was from the Cushite messenger that the news which he feared to hear came: "The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is."

Ahimaaz returned thanks to God for the victory, and the Cushite saw the hand of God avenging David upon all his enemies;

but in the father's heart there is no rejoicing. We see only

## David's deep grief

and hear the wail of a stricken heart: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom my son, my son!" His is a noble anguish, for his crown is secure, his person is safe, and the victory belongs to his troops. Everything indicates the time of thanksgiving. But how can he rejoice in things bought at such a price?—the death of his favorite son. He cannot think upon the bravery of his troops, or of their splendid victory in the face of almost overwhelming odds. A thousand loyal dead on the field cannot appeal to his sympathies, although their lives were given in his service. Only the thought of one, a son, rebellious, yet the pride of his father-heart, killed as an insurgent, and in burial stoned as a disobedient son, can appeal to him.

The troops return quietly to the city, the rejoicings of victory rudely cut short with the knowledge that their safety does not concern the king, who should have been at the gates to welcome home his triumphant army. Perhaps their thoughts find expression in the words of Joab: "For I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well." Thought of victory, rejoicing for his life and crown, or sympathy for fallen followers can find no place—his load of personal grief is all-consuming. We cannot but pity the father as in the agony of his sorrow he retires to be alone with his grief, and from his chamber over the gate there comes again the wail, "O my son Absalom, O Absalom my son, my son!"

It might at first seem foolish to inquire

## The origin of the grief,

for it is obviously caused by the death of Absalom; but behind that fact can be traced a whole chain of circumstances, each link of which serves to bind David more securely

and more inexorably to his grief. For the necessity for Absalom's death grew out of his revolt, and the setting up of his standard at Hebron; and that in turn had its root struck in the indulgence of David, who allowed Absalom to usurp his place in the hearts of the people by his royal bearing, and his pretended interest in the litigation of the people. Even the charge which Absalom made against the justice of the king went unrebuked. Can it be that his indulgence is due to the recognition of a certain measure of truth in Absalom's accusation?

With that question we are led back into the labyrinth of sorrow that surrounded the domestic relations of the king. As we trace back the history of this grief we come to the murder of Amnon at the hands of his brother Absalom; but this was due to David's failure to punish the crime of Amnon in forcing his sister Tamar. Do we see in that omission the reflection of David's own guilty conscience at the thought of his own similar, but more heinous crime, and all the subtle subterfuges which he employed in his endeavor to hide it from all men? He might pray in seeking God's mercy, "Against thee, thee only, have I sinned, and done this evil in thy sight"; but others were caused to suffer by his guilt. From that night when he looked upon Bathsheba David was forging the links of the chain that bound this sorrow to his heart, and probably these facts rise up as ghosts out of the past to add to his weight of suffering. In his agony he cries, "Would God I had died for thee, O Absalom my son, my son!" but he needed to have died not that day but ere he saw Bathsheba—or to have killed the lust that arose in his heart at the sight.

Truly can the poet write—

"Oh, what a tangled web we weave,  
When first we practise to deceive!"

Could that father have seen the shame and sorrow stretching down o'er the years, having its climax in this hour, the sin had never been. "Would God I had died for thee!" Nay, rather, would God he had lived for his son a life of example; that the links of that chain had never been forged; that the necessity for his grief had never been.

# The Three Best Things.

## WORK.

Let me but do my work from day to day,  
In the field or forest, at the desk or loom,  
In roaring market-place, or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray—  
"This is my work; my blessing, not my doom;  
Of all who live, I am the one by whom  
This work can best be done, in the right way";  
Then shall I see it not too great, nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours,  
And cheerful turn, when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my work is best.

## LIFE.

Let me but live my life from year to year,  
With forward face and unreluctant soul,  
Not hastening to, nor turning from, the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils; but with a whole  
And happy heart, that pays its toll  
To Youth and Age, and travels on with cheer;  
So let the way wind up the hill or down  
Through rough or smooth, the journey will be  
joy;  
Still seeking what I sought when but a boy,  
New friendship, high adventure, and a crown,  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.

## LOVE.

Let me but love my love without disguise,  
Nor wear a mask of fashion old or new,  
Nor wait to speak till I can hear a clue,  
Nor play a part to shine in others' eyes,  
Nor bow my knees to what my heart denies;  
But what I am, to that let me be true,  
And let me worship where my love is due,  
And so through love and worship let me rise;  
For love is but the heart's immortal thirst  
To be completely known and all forgiven,  
Even as sinful souls that come to heaven;  
So take me, love, and understand my worst,  
And pardon it, for love, because confessed,  
And let me find in thee, my love, my best.

—Dr. Henry van Dyke.



# Forward in India.

A. A. Hughes.

Let us be rid of this bogey of depression. Even world-wide financial depression is no reason for church retrogression. Jesus came to give us a "garment of praise for the spirit of heaviness," and if we can but realise what has been accomplished we shall find new courage and go forward. "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight . . . and let us run with patience . . . looking unto Jesus . . ." (Heb. 12: 1, 2).

In our term in India, there are three things which we have seen, which we consider are to be counted as distinctly forward moves, giving great promise for the future. These things give reason for greater confidence and a courageous forward policy.

## 1. The Committee of Management.

Few probably have realised the importance of this development, but its value cannot be over-estimated. For example, it assures as far as is possible a unanimous policy and programme in the work. It enables us to think as an entity. And by reason of such an oversight of the work "departmentalism" is to some extent avoided. Keen supporters of the work can be re-assured that, in these days of financial difficulty, special care in the expenditure of such hard-earned funds is being exercised. And we would ask of all interested, that they think of the work as a whole, and not as so many departments, worked by so many individuals. It is the "bread and butter" of the work, and not the special appeal that is feeling the effects of shortage.

## 2. The Self-propagating Church.

A leading missionary is said to have made this statement to a member of the Commission of Appraisers who recently visited India, to critically examine mission work: "The thing that keeps haunting me all the time is that I know that if we missionaries were to pull out from here, there will be nothing left." If this were true of our work, we would be forced to write "failure" against it. In the first place our church work in India is not directed and controlled by the mission, nor by the missionaries. It is not financed by the mission. The church in India supports two evangelists, one being supported by the church at Baramati, and the other being the itinerating evangelist supported by the five churches. Two other churches partly support their pastors. We can entertain the highest hope for the future when we remember these facts. These matters are all developments of the past seven years; the church was given a constitution; it was brought under the direction of a board of officers, elders and deacons, with one missionary as an elder; the church was given control of the church property; the church became financially independent of mission funds; and she launched her campaign of evangelism by sending out the two evangelists mentioned. Do these facts suggest a pauper church?

It was the work to a large extent of the church at Baramati that produced the result that I classify, with the two foregoing points, as being of first importance in the development of the Indian work.

## 3. Converts from the Marathas.

Not in the counting of heads is the significance of this work to be seen. The work at Bori is specially significant when we remember the history of these people, their importance to-day, their religious heritage and the fact that in neighboring territory a thrilling work is being done among the same people. A fine, independent race, with a proud history, shepherds and tillers of the soil, the backbone of Western India, anti-Brahman in religious instinct and

sentiment, devotionalist and not ritualist, with their own beloved Tukaram pointing the need of the very message of the cross, who can measure the results of these our first contacts? Tukaram sang in the 17th century—

"I know no way by which  
My faith thy feet can reach  
Nor e'er depart.  
How, how can I attain  
That thou, O Lord, shalt reign  
Within my heart?"

Always conscious of sin, and the need of cleansing, he never found "The Way." But Tilak, the great Christian poet, to whom we are

indebted for the bulk and the best of Marathi hymns, and who says, "Across the bridge of Tukaram's verse, I came to Christ," tells of his triumphant faith in these words—

"I come to thee;  
Oh Lord Jesus, break thou the bow of my sin;  
Oh Brother of my love, place upon me the  
burden of thy service;  
Oh my Life, thy constant fellowship be mine;  
Oh Abode of joy, on thee is all my love;  
I come to thee."

Brethren, it is not the day to call retreat. Everything calls us forward, "looking unto Jesus."

## DIVINE PHILANTHROPY.

However deep the cup may be,  
That faith holds out to him,  
In loving grace, God's eye will see—  
And fill it to the brim! —E. C. Baird.

## Religious Notes and News.

### REVISING THE BIBLE.

Thirty-two years ago (writes the editor of the "Christian World" in the issue for April 13), the American Standard Revision of the Bible was published. Its copyright expired three years ago, and a further revision is now being undertaken by the International Council of Christian Education. The committee which is to do the revising will have Dr. Luther E. Weigle, Dean of Yale Divinity School, as its chairman. I note among the sixteen members of the committee the names of Dr. H. J. Cadbury, Professor James Moffatt, Dr. Edgar J. Goodspeed and Professor W. R. Taylor, of Toronto. The work of revision is expected to engage the committee until 1941.

### THE DOXOLOGY.

Probably the best-known and most sung hymn ever written is "The Doxology":

Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise Him above, ye heav'nly host;  
Praise Father, Son, and Holy Ghost.

It is by Thomas Ken, a bishop in the Church of England. It is sung all around the world by millions of Christians every Lord's day. An American minister of high standing, speaking of it, declared:

"I had rather have written those words than anything else that has ever been written by man, composed of only four brief lines. They seem fitting words to be sung by myriad hosts of the redeemed, when in the great day of final reward they shall stand before the throne with palms in their hands and boundless rejoicing in their souls."

### BAPTIST EMPHASIS.

The following paragraph is quoted by the "Australian Baptist" from the "Watchman-Examiner," U.S.A. Evidently some Baptists are somewhat anxious regarding the neglect of our Lord's ordinance:—

"If the 'Baptist position' is worth maintaining at all, it is worth maintaining with sincerity and vigor. We should not advise going so far as to did a preacher of a past generation, who could never preach even a funeral sermon without some allusion to baptism. We do believe, however, if pastors would see to it that their flocks, and especially the lambs thereof, are more thoroughly instructed in the distinctive tenets of the Baptist faith, there would be a stronger 'denominational consciousness,' and less hazy notions with regard to the importance of the Baptist position than exists to-day. If pastors put a low estimate on believer's baptism, which Jesus in-

stituted and his disciples practised, can it be wondered at that their people, especially the younger of them, hold no higher view of it and are ready for any trivial cause to pass over into other than Baptist churches? Taking away the reasons for maintaining a Baptist church does not seem a good way to hold or increase its membership."

### KING FIESAL AND IRAQ MISSION.

King Fiesal of Iraq, a friend of Great Britain, has received a cordial welcome in London. King George has paid him special honor. King Fiesal, who claims direct descent from Mohammed, through the line of Fatima, was crowned in 1921. In 1924 a treaty was ratified between Iraq and Britain.

"With its entry into the League of Nations as an independent kingdom," says the "Outlook of Missions," "Iraq has attained a degree of publicity, and has shown some evidence of becoming in reality what it is in name. As conditions to entrance into the League, Iraq gave several guarantees, two of which affect missions. One is freedom of conscience and worship, and the free exercise of religious, educational and medical activities of all denominations subject to the maintenance of public order and morality. The other is of the equal rights of racial, religious and linguistic minorities."

### A CHARACTERISATION OF ANNAS.

In a recent sermon at City Temple, London, Dr. James Black, of Edinburgh, said that he would just give the immense congregation a family talk, for he hated speaking to a piece of paper. The sermon was a characterisation of Annas, the father-in-law of Caiaphas, and Dr. Black went to Josephus for some light on that despicable person. The dramatic passage in which he described how Annas was at the back of the pigeon-selling and money-changing business in the temple, whereby he defrauded pious pilgrims, will be long remembered by those who heard it. Dr. Black said he was tired of hearing people say that the traditional devil was the worst we had to face. It was easy enough for a clean young man, when he saw a tottering drunkard in the street, to say, "Get thee behind me, Satan." Far worse than that was it to face someone who professed God's name—some minister perhaps—and yet sneered at enthusiasm, and served his own pocket the while he was supposed to be dealing with holy things. The great ultimate contrast was not between God and the devil, it was between Christ and a man like Annas, to whom Christ was brought on the night of his arrest.



# Should Christians Call in the Doctor?

H. G. Harward.

As a preacher Jesus attracted large audiences. The people "pressed on him to hear the word of God." They were drawn more by curiosity than by conviction. There was little apprehension of spiritual truth or appreciation of kingdom interests. The miracles he wrought were the chief magnet of attraction. Loaves and fishes were more to them than divine love and disciple fellowship. They would have taken him by force and crowned him as king, because they saw in him One who could so easily solve the problem of food supply. Multitudes came to him for healing, but how few were numbered among his devoted followers! Christ's ministry to sick and suffering bodies was valued; his message to sin-sick souls was ignored by most of his hearers.

Many modern religious movements have their strongest appeal in their promise of physical benefits. Their claim to the possession of seemingly miraculous power is the great attraction. To announce a service in which the ministry of healing is to be exercised is to be assured of a large audience, drawn together not so much to glorify the Lord as to receive personal material gain. It is very remarkable that believers and unbelievers, false religions and no religions, claim to exercise the power of healing and exhibit similar results. Roman Catholics, Spiritists, Mormons, Pentecostians, Christian Science and mental science followers are among the many who make this claim, and satisfy themselves that the proof of their position is incontrovertible. Is it not appropriate to ask, "Is our divine Lord present in all these conflicting systems, and exercising his power through them?"

Churches of Christ plead for the restoration of the New Testament church in all its fundamental features. Does that involve the continuation of the ministry of healing as practised by our Lord during his personal ministry, and in the church during New Testament days? If it does, then our message is incomplete, and our practice imperfect. And if the great Healer designed that his people should look to him for healing, without human means or instruments, we are surely lacking in faith, and out of harmony with the divine will, when we seek the aid and skill of some earthly physician.

To deny that the ministry of healing is an abiding ministry in the church is not to deny the power of the Lord. Nor does it put a question mark against the genuineness of some special cases of healing. We do not limit our wonderful and glorious Redeemer, but we do seek to know the place and purpose of this ministry as revealed in the New Testament.

In these days we need to remember that God's word teaches that "Satan himself is transformed into an angel of light" (2 Cor. 11: 14). We read of one "whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. 2: 9). And Jesus taught: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect" (Matt. 24: 24, 25). He also warns in Matt. 7: 22, 23 that in the day of judgment many would come and present exceptional testimonials: "Have we not prophesied in thy name? and in thy name cast out demons? and in thy name done many wonderful works?" But his answer is, "Depart from me, ye that work iniquity." "Most people go heedlessly on, judging by the sight of their eyes and the sentiment of their hearts, instead of by the word of God "which liveth and abideth forever."

Our study of the New Testament reveals that the ministry of healing was

## Only One of the Spiritual Gifts

in the early church. Paul writes: "Now there are diversities of gifts but the same Spirit." "To one is given by the Spirit the word of wisdom; to another knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues" (1 Cor. 12: 1-11). There is practically no claim that these nine separate gifts should be exercised in the church to-day. Some claim the gift of tongues, but have not been known to enter into some foreign mission field, and straightway make known to the people in their own tongue the wonderful works of God. But if healing abides, why not the other gifts, unless some special reason is revealed in apostolic teaching? And it is interesting to note that Paul gives to prophecy the pre-eminence in spiritual gifts (1 Cor. 14: 1).

It is also definitely taught that some of these

## Gifts were Only Temporary.

Again Paul writes: "Whether there be prophecies, they shall fail; whether there be tongues

## SMALL THINGS.

### Small things make me glad to-day:

In a frozen brook a tiny rill,  
A lurking path, that wound and wound  
To the top of a snow-wrapped hill,  
An oak tree brown in a bright sun ray,  
A brave bird sang, and a far bell rang  
A call to my soul to pray.

### Small things made me glad to-day

And lightened a weary load,  
An open door, and a friend at home  
In a cot by a country road,  
A chat, a rest, and a favorite book,  
A cup of tea in a fireside nook,  
And a Godspeed on my way.

—Ina Dudley Ogdon.

they shall cease; whether there be knowledge, it shall vanish away. . . . When that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13: 8-10). "And God hath set some in the church, apostles, prophets, teachers, miracles, healing. . . . Are all apostles? Prophets? Teachers? Workers of miracles? Have all the gifts of healing?" etc. (1 Cor. 12: 28-31). In the plea for the New Testament church we have not considered apostles, prophets, teachers, with their special inspiration, or workers of miracles as essential to its restoration. They belonged to the foundation days of the church. Why should the healing abide if these others have ceased to function?

## The Purpose of the Miracles

recorded in the New Testament implies that they were only for a limited period. On the day of Pentecost Peter presented Jesus of Nazareth as "a man approved of God among you by miracles, wonders and signs, which God did by him" (Acts 2: 22). The mighty works of Jesus are presented under this threefold description. Miracles—their origin; wonders—their influence; signs—their purpose. John wrote: "Many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 30, 31).

During the course of his personal ministry Jesus appealed to his works: "The same works that I do, bear witness of me, that the Father

hath sent me" (John 5: 36). To those who questioned his power to forgive sins he said: "That ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go thy way into thy house" (Mark 2: 1-11). We discover the chief purpose of these miracles of Jesus in their evidential value as to his claims to be the Son of God. They were the credentials of his character, the certificate of his claims.

The same fact is evident in the miraculous work of the apostles. In the Hebrew epistle the question is asked: "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard; God also bearing witness with signs . . . wonders . . . miracles . . . gifts of Spirit . . ." (Heb. 2: 3, 4). Paul wrote: "The signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds" (2 Cor. 12: 12). Jesus had said: "These signs shall follow them that believe" (Mark 16: 17). The miracles were testimonials to the fact that the Lord was working through these men who were his divinely-appointed representatives. It is quite evident that the miracles were wrought for the glory that came to Christ rather than for the good that came to the recipients of divine power and grace. Just as the Sabbath was a sign between God and Israel, and evidenced the relationship existing between Jehovah and his chosen race, even so were the miracles of healing one of the proofs of the messiahship and deity of Jesus. They are not needed for that purpose to-day, because we have the record of our Lord's life and power preserved for us in the New Testament.

## The Method of Bestowal

proves the miraculous gifts of the early church to be but temporary. Jesus wrought his miracles under the authority, by the power, and in the name of the Father. The apostles in their first ministry during their personal association with the Master performed their miracles through the power bestowed upon them by the Lord (Matt. 10: 1-8). On the day of Pentecost they were baptised in the Holy Spirit as Jesus promised (Acts 1: 5; 2: 1-4). They subsequently spoke with tongues and did mighty deeds (Acts 3: 6-8). As far as the apostolic ministry is concerned, it was a gift directly bestowed by their exalted Leader. "When he ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. 4: 8).

A study of the Acts of Apostles and the epistles reveals that others received spiritual gifts by the

## Laying On of Hands by the Apostles.

When the seven were chosen to serve tables the apostles prayed and laid hands upon them. Immediately after this Stephen, one of the seven, full of faith and power, did great wonders and miracles among the people" (Acts 6: 6-8). Another one of the number, Philip, had a similar experience at Samaria (Acts 8: 5, 6). In that city a great revival occurred. "The people with one accord gave heed unto the things which Philip spake." "When they believed . . . they were baptised both men and women." Immediately the apostles sent Peter and John, "who, when they were come down, prayed for them, that they might receive the Holy Spirit. . . . Then laid they hands on them and they received the Holy Spirit" (Acts 8: 5-17). The Holy Spirit, the Comforter, indwelling in the life of the Christian, was not received in that way. Compare Acts 2: 38; 5: 32; Eph. 1: 13; Gal. 4: 6. From these and many other scriptures we learn that the Holy Spirit himself is received by faith in the Lord Jesus Christ and obedience to the Gospel. The experience at Samaria teaches that while Philip could preach the Gospel with power, baptise the converts to the new faith, work

(Continued on page 411.)



## The Home Circle.

Conducted by J. C. F. PITTMAN.

### LIVING BY GIVING.

Forever the sun is pouring his gold  
On a hundred worlds that beg and borrow;  
His warmth he squanders on summits cold,  
His wealth on the homes of want and sorrow.  
To withhold his largesse of precious light  
Is to bury himself in eternal night—  
To give  
Is to live.

The flower blooms not for itself at all,  
Its joy is the joy that it freely diffuses;  
Of beauty and balm it is prodigal,  
And it lives by the perfume its sweetly loses.  
No choice for the rose but glory or doom,  
To exhale or smother, to wither or bloom—  
To deny  
Is to die.

The sea lends silvery rains to the land,  
The land, its sapphire streams to the ocean;  
The heart sends blood to the brain of command,  
The brain to the heart, its lightning motion.  
And over and over we yield our breath  
Till the mirror is dry and images death—  
To live  
Is to give.

He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his life-long ride  
Who gives his fortunate place to another.  
And a thousand million lives are his  
Who carries the world in his sympathies—  
To deny  
Is to die.

—Anonymous.

### THE TYRANNY OF CASTE.

India has so many castes that in one small town the people belong to two thousand castes.

Very many of the Hindus, because of some offence against the rules, have been shut out of the castes to which they belonged, and are called outcastes. But they form a class among themselves, and are as strict in their rules as are any of the high castes.

A missionary lady stopped before the house of a woman that was one of the lowest of outcastes, and asked that she might rest by sitting on a bale of hay. The house was the home of the hens, dogs, cattle and pigs, and the woman was dressed in filthy rags; but she cried out: "No, no! If you sit on my grass it will be defiled, and none will buy it. And if I touch it after you sit upon it my caste will be broken, and what can I do?"

### SNAKE WORSHIP IN INDIA.

In his "Religious Life and Thought in India," Professor Monier Williams gives a strange account of the serpent temple in South Kanara, where hundreds of these reptiles live in holes and crevices which are made for them. He says that to propitiate the serpents people who come to perform their vows "roll and wriggle round the temple serpent fashion, and some even roll their bodies up to it from the foot of the hill, a mile distant. They also take home with them portions of earth from the sacred serpent holes; this earth is believed to cleanse from leprosy if rubbed on the parts affected." We might well believe that superstition could go no further than this, but the writer adds that there are men who, for a small sum, will go through these wriggles and rollings by proxy for the richer persons who come to the shrine.

### BIBLE READING.

It is often said that the Bible is not read as it once was, at all events in England. It may be true it is not read by so many people—greatly to their loss, individually, and in the corporate life of all. But may it not also be true that the Bible was never read to better purpose by those who do read it? Scholars read it with almost meticulous care, and reverent scholarship has given to ordinary readers a more intelligent understanding of its contents and its supreme message. Perhaps the "must" which compels the average man to read the Bible is no longer that of external authority and outside circumstances, but rather that of an inward hunger that craves spiritual food. May the better reading lead again to much reading.—J. H. Ritson, D.D.

### WORSHIP.

A Christian "trusteth in God, and continueth in supplications and prayers night and day" (1 Tim. 5: 5). He is described as one having brought up children, lodged strangers, relieved the afflicted, and diligently followed every good work. Paul combines these again, when he says, "diligent in business, fervent in spirit, serving the Lord."

This is a worthy characteristic of primitive Christian piety. It was joined with high activity and permeated the entire life. It shrank not from busy scenes, or from contact with the world, but went everywhere into the toils and conflicts of life, tempering the speech, restraining the passions, regulating the actions, sweetening the cares, and sanctifying the sorrows of daily life, thus making the whole life a "living sacrifice, holy, and acceptable unto God."

Our Lord himself led a very busy life, yet it was deeply and loftily religious. It was so with the apostles. It was meant to be so with all the disciples. They were to work as well as pray without ceasing, for their worship was in spirit and in truth, and did not locate itself in days and moons and years, but entered into all the life.

This pure, spontaneous, enlightened, fervent, cheerful worship kept up a continual current of sympathy between heaven and earth, and enabled the disciples to "walk with God." They recognised him as ever present. They committed all their ways to him. The whole of life, and each of its blessings and trials, were thus "sanctified by the word of God and by prayer."—Isaac Errett.

### WHAT THE BISHOP SAID.

A certain British bishop, hearing a young preacher in his first church, told the young man that his method of preaching was not getting results. The bishop volunteered to preach a sermon to show how it ought to be done. He took as a text, "The fool hath said in his heart, There is no God." When he had finished, a humble parishioner was asked by the beaming bishop how he liked the sermon. "It was very fine," said the parishioner, "but somehow, in spite of all you said, I still believe there do be a God." The bishop did no worse than many of the rest of us—when we try to be impressive with big words, and only cover up our meaning.

### FOR THE HEATHEN.

The Foreign Mission collection was being taken.

A member of the congregation refused to contribute, saying, "I never put anything in a Foreign Missions box."

"Then take something out," said the deacon, "it's for the heathen."

## The Family Altar.

J.C.F.P.

### Monday.

There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us.—Psalm 4: 6.

By fair promises Absalom had endeavored to win the hearts of a dissatisfied people (2 Sam. 15: 4). This question may be an allusion to that effort. In striking contrast to men's futile quest the psalmist petitions the Almighty, the source of every good and perfect gift, to lift up the light of his countenance upon them.  
Reading—Psalms 3, 4.

### Tuesday.

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.—Psalm 8: 1.

"The glory of God is stamped or impressed on the visible universe." Every part of the earth thrills and throbs with evidences of God's presence and power. How highly is man exalted that he should be placed nearest to the Creator amongst the creatures of this universe.  
Reading—Psalms 7, 8.

### Wednesday.

For the righteous Lord loveth righteousness, his countenance doth behold the upright.—Psalm 11: 7.

The R.V. puts it thus: "The upright shall behold his face." Our Lord's promise of Matt. 5: 8 accords with this. In dealing with obedient followers, Jehovah reflects his own nature. Upon the righteous the Holy One causes the light of his countenance to shine.  
Reading—Psalms 10, 11.

### Thursday.

I have set the Lord always before me; because he is at my right hand, I shall not be moved.—Psalm 16: 8.

In his sermon on the day of Pentecost, Peter applies these words and those to the end of verse 11 to the death and resurrection of Jesus. During the whole of our Lord's earthly life he set the Father always before him, and did all to his glory.  
Reading—Psalms 15, 16.

### Friday.

Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great.—Psalm 18: 35.

David rejoiced that in every danger and all battles God defended him with the shield of salvation. "Thy gentleness," he declared (or thy meekness, humility) "hath made me great." "Thou hast enabled me to bear and forbear; to behave with courage in adversity, and with humility in prosperity, and thus I am become great."  
Reading—Psalm 18: 1-27.

### Saturday.

We will rejoice in thy salvation, and in the name of our God we will set up our banners; the Lord fulfil all thy petitions.—Psalm 20: 5.

In all battles their banners were consecrated to the Almighty, whose name was inscribed upon them. The words of this verse were spoken by David and his officers; immediately after which it is probable that the high priest added, "The Lord fulfil all thy petitions."  
Reading—Psalms 20, 21.

### Sunday.

All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.—Psalm 22: 27.

Here is an encouraging prediction concerning the world-wide diffusion of the gospel. It should spur us all to greater efforts in missionary enterprise.  
Reading—Psalm 22.



## Prayer Meeting Topic.

July 5.

### TEMPTED.

(Matthew 4: 1-11.)

H. J. Patterson, M.A.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." There are not a few remarkable things about this scripture, but the fact of temptation is common to us all. Man is possessed of free will, the power to choose, and in this he is as God. Jesus the Son of God became man, is identified with man, and is, like man, tempted.

#### Holy Spirit's Part.

Each of three gospel writers tells us the same fact in slightly different words, that the Holy Spirit drove him into the wilderness to be tempted. The concluding verses of the preceding chapter tell of the baptism of Jesus, of the descent of the Holy Spirit and the voice from heaven. Now the Holy Spirit is the instrument to the temptation. What is meant? Seers and prophets of old had been "lifted up" by the Spirit, spake by the Spirit. John was "in the Spirit on the Lord's day." "A power mightier than his own human will was urging him on, it might almost be said he knew not whither, bringing him into conflict 'not with flesh and blood,' but with 'principalities and powers in heavenly places.'" But we may be sure that, while the Holy Spirit drove him on, he also was prepared of the Holy Spirit for the temptation. We may not understand it, but the fact is there. Does the Holy Spirit of God drive us into the wilderness to be tempted? Does he use temptation to better fit us for the kingdom of God and life eternal? If we are filled with the Spirit we need not fear, for the Spirit will help us gain the victory (cf. 1 Cor. 10: 13).

#### Reality of Temptation.

"Therefore it behoved him in all things to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2: 18. Cf. also Heb. 4: 15). If Christ were not really tempted, then he is not the perfect example. He ceases to be identified with man in that respect. If Christ is to be real to us this and subsequent temptations must also be real. It was no sham fight.

#### Temptations.

The first was an appeal of the body—the natural appetite. It carried with it a doubt as to the reality of the divine Sonship, and an appeal to use divine power to help himself as a man. Do we ever doubt the mercy and care of God? Power not legitimate for the purpose in view is used. The test question is, Is it the Father's will?

The second is similar in that again there is a temptation to use the miraculous. Here it is to be a sign to the people, but it is a direct testing of God. "Love never tests. It trusts." Jesus was content to trust. Are we?

The third was an offer of all the kingdoms of the world. But what a price! "If thou wilt fall down and worship me." To all who have ambition this is a real temptation—to stoop to conquer. It may be the world's method, but it is not Christlike. Jesus overcame because he knew God's will, and did it, the Holy Spirit being his helper. He corrected wrong usage of Scripture and showed that it is never right to do evil that good may come. By our actions to-day we have shown whom we worship.

TOPIC FOR JULY 12.—SEARCHING FOR THE BEST.—Matt. 13: 44-52.

## Our Young People.

Conducted by WM. GALE.

### Effective Intermediate Work.

At a recent meeting of Sunday School leaders reference was made to the need for help to place our Intermediate and Senior Sunday School work on a satisfactory basis. It was remarked that years ago the work amongst the lower grades in our schools was given a really wonderful uplift, the effect of which is still felt, by the visit of Mr. Geo. Hamilton Archibald and his daughter.

#### Guidance Needed in Work Amongst Adolescents.

The time is ripe for the visit to our land of a leader who could help the intermediate and senior section of our schools as the Archibalds assisted the elementary division. It is hoped that our various Sunday School Councils or the World's Sunday School Association will be able to arrange for such a visit soon.

Leaders generally admit that all is not well with the conduct of the adolescent division of the average Bible School. Young people of this age are in touch with educational specialists in their High and Technical Schools, and the excellent colleges in the larger cities. Many remark at the great contrast between the methods of instruction seen in the week-day lessons and the teaching on Sunday afternoons. It is not to be inferred that of necessity the methods of the secular teacher must be adopted in the Bible School, but it cannot be questioned that an approximation to that standard would materially deepen the regard of the pupil for the value of the Sunday School.

#### Better Teaching Methods Required—a Suggestion.

Co-operative study is one of the most effective means of making the Sunday afternoon teaching really worth-while, both from the standpoint of scholar and teacher. This is in line with their week-day school methods. But some will say: "How can I get my pupils to study?" H. H. Harris, in "Leaders of Youth," says: "To secure study the teacher must realise that it is essential to learning, and he must show his pupils valid reasons for putting forth such effort." Amongst motives that may lead to study are the joy of achievement and social approval. The co-operation of a class may be secured through these motives.

"Lesson assignments take a foremost place in the problem of getting study from the class. Assigning a lesson is not stating that 'we shall take the next lesson next Sunday,' but is awakening such interests as shall lead to preparation in order that one may be able to discuss the lesson. Personal requests for the single bits of information that shall be needed on the following Sunday are often heeded where general assignments go unnoticed."

#### High School and College Methods Adopted.

"Studying may become a highly delightful social enterprise. To gather occasionally at the home of one of the members of the class or teacher's home, to bring notebooks and pencils and other necessary books, to divide up the work of research, to construct the maps together, and to keep the fine spirit of friendship and of healthy rivalry running through it all, make for the best interests of the individual and of the class. Such study groups also furnish the teacher unusual opportunities to know the ideas and capacities, the interests and ambitions, of his pupils as does nothing in the brief lesson period. Perhaps, after all, those who attempt such ventures are only an-

icipating the adoption of a better plan by the entire Sunday School world."

#### Methods Tried Out Recently.

All this takes for granted that discussion and not lecturing is the method usually adopted. Historical, geographical, biographical and other forms of assignment, leading to interested discussion would do much to brighten and make vital our intermediate and senior sessions. Such a session was attended by the writer on a recent date—participation was keenly sought, excellent assignments were presented in essay form, problems were raised and related to everyday life, and questions were asked. It was one of the brightest Bible class sessions attended in recent years. We are encouraged to note that there are leaders who are putting much into the work and who are getting good results.

#### Y.P.S.C.E. AT DEVONPORT, TAS.

In spite of many difficulties this society reports good progress. In the Tasmanian banner competition the society was just defeated by Margaret-st., Launceston. The society shows its practical usefulness in many ways. The members have recently made gifts to the church of a bath-heater for baptistry and a pair of doors for the back of the baptistry. Recently members of the society conducted the gospel service. Addresses were given by Misses A. Nothrop and R. Thomas. Others took part in singing, reading and leading the service. A splendid gathering appreciated their witness for Christ. The society has donated 10/- to New Hebrides lunch fund and £1 for Dhood Hospital. The young people are proving the backbone and the progressive force in the church at Devonport.—E. J. Waters.

#### NEW SOUTH WALES NOTES.

Since Churches of Christ C.E. Association was formed fifty new societies have been organised. Christian fraternal clubs have been organised recently at Hurstville and Belmore. State executive officers for P.C.F.O.: chaplain (inter-orders), P. J. Pond, B.A.; K.S.P. chap., C. G. Flood; P.B.P., Miss J. Simpson; chanc., A. L. Harward; vice-chanc., K. A. Rae; Alpha, Miss F. Crawford; P.B.P. scribe, Miss N. Hunt; State scribe, N. A. Brookes. Three new home classes organised recently; total of 35 now supplied. New centres, Cookardinia, Blakehurst, Little Hartley.

#### YOUNG SCHOOLS' ACHIEVEMENT.

The staff and scholars of Carlisle Church of Christ Bible School, W.A., twelve months after its commencement on April 17, 1932, entered for and obtained first place in the third division of the increase and attendance campaign of W.A. Meetings are held in Soldiers' Memorial Hall, Carlisle, and the school is conducted by members of Victoria Park Church of Christ. Present enrolment totals 95.



Carlisle Bible School, W.A.



## Here and There.

A telegram received from Toowoomba, Q., on Monday reports five further decisions at Sunday evening service, E. C. Hinrichsen being the preacher.

Bro. W. Gale announces a change in the date of the opening of the district Bible School institute to be held at Thornbury, Vic. The institute will commence on Saturday, July 22, at 8 p.m., and will be continued on Aug. 5, 19 and Sept. 2.

The following paragraph is from "The New Zealand Christian" for June 12:—Bro. Geo. D. Verco writes: "The readers of 'The New Zealand Christian,' and especially the delegates to conference, will be interested to know that the letters of greeting to our missionaries, from conference, made one letter, 44 feet 10 inches long!"

Our Federal F.M. secretary writes that at a meeting of our N.S.W. F.M. Committee "the President, J. R. Leach, made reference to the excellence of the F.M. number of the 'Christian,' and urged members to read it through." Bro. Walden adds: "I am sure all our conference organisations are thankful to God for the help rendered by the 'Christian' to their work."

Bro. W. J. Way, a veteran preacher of Churches of Christ, is well known throughout the churches of the Commonwealth and of the Dominion of New Zealand. Next Lord's day he will (D.V.) enter upon his fiftieth year as a preacher of the gospel. The church at Gardenvale, Vic., with which Bro. Way is laboring, is arranging to hold a special service on Lord's day evening, July 9, to celebrate the occasion. Friends of Bro. Way have a hearty invitation to attend.

A Victorian sister writes: "Our good Home Mission secretary is under a misapprehension when he says, in regard to the visit of the Women's Conference officials to churches, that 'it is probable this is the first occasion when officers of the Women's Conference and Mission Bands have paid an official visit outside the metropolitan area.' Mrs. J. A. Davies, as president, and Mrs. J. Pittman as Home Mission superintendent, visited Maryborough, Wedderburn, Donolly, Bet Bet and Bendigo; and Mrs. C. L. Thurgood did quite a lot of visiting among the country churches when she was president."

Bible School workers at Pyramid Hill, Vic., are to be commended for their work during the year. Their field is a small township over fifty miles north of Bendigo. They are without a full-time or even a circuit preacher. Morning service and afternoon school are the only meetings attempted. For anniversary services on June 11 and 12 the State Bible School organiser was the visiting speaker. An illustrated address was given to the school in the afternoon; at the gospel meeting there were two decisions—scholars from the school. Singing at the services, and the programme on the Monday evening, reflected great credit upon the teachers.

The annual meeting of the Christian Men's Association of Victoria was held in Swanston-st. lecture hall last Monday. There was a very good attendance at the tea, which was followed immediately by a session of song and prayer. The report told of help given to churches at Croydon, Sunshine, Newport, Windsor and elsewhere. Officers appointed for the year include: President, T. R. Morris; secretary, J. L. Ward; treasurer, F. N. Lee—all re-elected. An interesting talk on the duties and responsibilities of church treasurers was given by Bro. R. Lyall, specimen cash sheets being distributed, also copies of G. Fretwell's pamphlet, "The Gospel of Stewardship." Discussion followed, and it is expected that the question of church finance will be considered further at an early date.

"The other day I heard five commercial travellers discussing the fact that business is hardly busy-ness nowadays; finally they all agreed that only the application of the Sermon on the Mount could revive it. And that truly is the cure. I know it."—Mr. E. R. Appleton, in the "Daily Express" (London).

Miss P. Ellis, secretary Victorian Women's Mission Band Committee, writes: "The committee is pleased that, during the recent tour of the president and vice-president of the Women's Conference, St. Arnaud and Red Cliffs Mission Bands were visited. Meetings were also held with the sisters at Mildura and Merbein. As a result of the visit mission bands have been formed at both places. This co-operative work of the sisterhood is steadily growing amongst the women of the Victorian churches. Mission band members are happy in the thought that their contributions to Home Missions, Foreign Missions and College of the Bible are an 'extra,' and quite apart from their giving through other channels to these departments."

A kind correspondent sends us a copy of a report of our N.S.W. annual conference which appeared in the "Sydney Morning Herald." He thinks it well to see ourselves as others see us. One paragraph in the report reads as follows: "A feature of the Churches of Christ movement is that each congregation enjoys complete autonomy. With some extravagance, it is claimed that no central authority should 'lord it' over any congregational unit. This extreme position has certain definite advantages, but is also fruitful in preserving several unhappy circumstances in local congregations because of the Executive's impotence to intrude into local crises and difficulties. Thus it is that the central body of the Churches of Christ, the Executive of Conference, is not clothed with any great authority, but acts as advisor and guide in the various expressions of the church's life."

H. R. Coventry, who was the superintendent of the Mahabeshwar Language School, India, 1933 Session, contributes an interesting article on the school to the June issue of "Dnyanodaya." The enrolment was good. In March 43 were in classes, while by May the number had grown to 52, 15 missionary societies being represented by students. 17 pandits were employed, and some were provided for students who, mainly for health reasons, did not attend class. Bro. Coventry writes: "The fellowship of over 50 young and enthusiastic missionaries drawn from Great Britain, Sweden, Switzerland, United States, Canada, Australia and New Zealand was very real. Their earnestness was very apparent. They represented an almost complete cross section of religious life, worship, doctrine and experience of the older churches. Their common aim of sharing Christ and him crucified with the people of India drew them close together. Friendships formed in these early years are bound to help in greater co-operation and mutual understanding in the years ahead. Our earnest prayers go with them as they go out to their life's work."

An outspoken deliverance, made by Bishop Ash at the Anglican Synod at Rockhampton, Q., was reported in Brisbane papers as follows: "The use of doubtful and undignified methods of raising money, such as raffles and games of chance, were opposed by Bishop Ash in his presidential address at the Anglican Synod. He favored a system of direct giving as a means of financing the church. Betting and gambling had got so strong a hold on such a large number of people, and had caused such widespread distress, that people who were trying to lead a Christian life should avoid it in every form, if it was only for

the sake of example, he said. Paul had urged his people to abstain from all appearances of evil. This was hard to do, but it was the only safe thing. It was time the church made a stand in this particular matter of betting and gambling, this particular matter of manifesting itself in all at a time when it was manifesting itself in all sorts of insidious ways. The desire to 'make a bit out of it' by winning a ham or a box of chocolates seemed to be the main motive that took some people to sales of work and social efforts for the upkeep of churches and charities." This seems to us a wiser course than that taken in defence of the Golden Casket by the Roman Catholic archbishop, Dr. Duhig. It is a pity that Rome so often hinders reform movements.

### DEPARTMENT OF SOCIAL SERVICE, VIC.

The department is continuing to render service to our needy brethren, so far as funds in hand will permit. Others, not in membership, are often sent on to the department for assistance; but the secretary is obliged to refer such either to the public charities or to their own church organisation, both because of lack of means to help and also because his time is so fully occupied with caring for members of Churches of Christ.

The work of the department is varied. The following letter recently received is typical of many others which come to hand. It will be understood that Government Committees frequently take considerable time to move. We may state that the family referred to in the letter were, a few years ago, themselves helpers of our social service work. Here is the letter:—

June 19, 1933.

Dear Brother Clay,—

As my husband could not get work at —, and we were living on relief, we heard that the Mines Department supplied tents to prospectors, so we moved to — with the view of prospecting, but up to date we have found very little. We made application to the Mines Department for tents, but were refused without any reason stated, and then we made application to the State Relief Committee for tents, blankets, clothing and shoes, and they refused, saying we got a good parcel from them last time, but that is just about six months ago, and most of the things are worn out, and we haven't any money to spend on clothing since receiving the last parcel. There is my husband, myself and three children aged girl 8½, girl 2½ and boy 1½ years. We are living under five sheets of iron and bags for walls, and when it rains we have a job to keep everything dry, and the children haven't sufficient clothing to change into when their clothes get wet, and the weather is that cold they cry every morning with the cold, and the eldest cannot go to school because she has no shoes to wear and she has not sufficient warm clothes, and girl 2½ has no shoes to wear, and my shoes are also worn out. My husband is very short of underclothes and boots size 6, and myself medium size clothing and shoes size 4. If you could help us in any way, or get us any help, we would be very grateful indeed.

There are also my mother, father, three sisters and one brother who are living in a one-roomed place, and a bag tent. They would be very pleased of warm clothing, blankets and shoes (girls' size 12); the rest of the family are grown up; and are all in great need of warm clothing. It is now twelve months since they got their last parcel from the State Relief Committee, and on making application this time they refused them.

Thanking you in anticipation,

Your sister in Christ,

The sum of £1 was sent immediately, and other steps were taken to meet the needs of this family. A big parcel of clothes and two rugs, shoes, etc., are ready for despatch.



## News of the Churches.

### Tasmania.

**Invermay.**—On May 18 Bro. A. E. Brown exhorted on "Drifting." At night he addressed a good meeting on "Nine Men Missing." Proposed alterations to chapel to provide extra accommodation for the Bible School have been approved by the church. Plans are being made for a tent mission immediately following Federal Conference.

**Hobart (Collins-st.).**—At a book social held on May 29 to inaugurate Bible School library over 100 books were given, besides cash. On June 11 the evangelist conducted a service at Hobart gaol. On June 15 a concert arranged by the Guides was a great success. On June 18 Bro. W.R.C. Jarvis presided after being absent through illness for some weeks. Bro. J. Park exhorted, Bro. Martin being absent at West Hobart addressing the church. At gospel service Bro. Martin preached on "The Supremacy of Christianity: The Supreme Commission."

**Lanceston (Margaret-st.).**—On June 18 the address was given by Bro. Duff. During the evening communion service Sister Hall was received into membership. At the annual business meeting of the Men's Brotherhood the following were elected to office: Pres., F. Butler; vice-pres., F. Ludbrook; sec., H. Sulzberger; treas., M. Taylor; committeemen, F. Collins and T. Wilmot. On June 20, C.E. members gave the president (Bro. Collins) a surprise birthday party and presentation. Sister Collins was the recipient of a pretty posy. Several social evenings have been organised by the Endeavorers to swell Federal Conference and C.E. Convention funds.

### Western Australia.

**Victoria Park.**—Bro. A. G. Saunders, B.A., gave a splendid mission address illustrated with lantern views on June 15. Bro. R. Manning operating the lantern. One more was added to the church on June 18. Bro. W. H. Nightingale speaking at both services.

**Bassendean.**—On June 4 Bro. Rob. Ewers exhorted on "Faithfulness," and a senior Bible School scholar was received into fellowship. Bro. Rodier conducted the gospel service. Services were well attended. On June 11 Bro. Buckingham spoke helpfully at both services when good meetings were held. At night Bro. Jaques spoke and Bro. Buckingham finished with the invitation. This was followed by a baptism.

**Subiaco.**—Good meetings continue each Lord's day, both morning and evening. Bro. Saunders' messages are full of power, and those of visiting brethren are also enjoyed. The Bible School keeps up its numbers, with Bro. Piper as superintendent. On June 11 the church observed "fathers' day." A number of fathers formed the choir, and rendered special items. On June 17 the men's fellowship held a social evening, inviting the sisters. A splendid evening was spent. On June 4 a sister made the good confession. She was received into fellowship on June 18. On June 16 the officers conducted the Endeavor meeting, 11 officers being present. Other departments are in a healthy condition.

### Queensland.

**Charters Towers.**—Attendances continue good. Bro. Stirling, of Bundaberg, representing Foreign Missions, paid a visit and addressed midweek prayer meeting. The Sunday School held its annual picnic on June 6. On June 11 a young people's service was held at night, young people and boys' club taking active parts. Sister Madge Marsh rendered a solo. June 11 was the third anniversary of Bro. and Sister Chivell's arrival to labor with the church.

**West Moreton Circuit.**—The quarterly meeting of West Moreton Executive was held in Rosewood chapel on June 10 at 2.30 p.m., a full delegation being present, representing the five churches. Bro. Alb. Hinrichsen presided. Reports from the various delegates were most encouraging, and the work in each centre is in good heart. Rosewood and Mt. Walker especially report splendid attendances. Bro. and Sister Larsen are now entering upon their fourth year of labor with the circuit. The sisters are preparing for their half-yearly conference.

**Annerley.**—The church enjoyed a splendid address from Bro. E. J. Caldecote on June 4. At night Bro. Bell preached, and two young men confessed Christ. On June 11 Bro. Bampton (B. & F. Bible Society) spoke helpfully to a crowded meeting. Seven new members were welcomed. On June 18 Bro. Young exhorted; subject, "God's Warning." Bro. and Sister J. Cutler and son leave shortly on a trip to England. The J.C.E. society continues to grow under the able leadership of Miss Blackburn. The women's guild held a successful morning tea in aid of building fund, about 100 women being present.

**Gympie.**—At business meeting on June 9 satisfactory reports were presented by all departments. The financial position is sound. Good meetings are being held, attendances improving. Bible Schools at Gympie, Monkland, New Veteran, Amamoor, Deep Creek and Goombourian reported good progress. C.E. societies have splendid meetings. It was unanimously decided to re-engage Bro. Bowes. At Gympie on June 4, one made the good confession. Monkland gospel services are also largely attended. Fortnightly services are conducted by Bro. Bowes at Goombourian and the New Veteran services keep up well. On June 14 Bro. D. B. Stirling, of Bundaberg, gave a good address at a splendid F.M. rally. At men's meeting on June 17 Bro. Bowes gave an illustrated lecture on Tasmania. On June 18 Bro. Bowes preached at Gympie. Bro. E. Trudgian at New Veteran and Bro. G. Jensen at Monkland. Sisters Mrs. Edmonds and Mrs. Cummings are both seriously ill.

### South Australia.

**Kensington.**—Another great meeting in the tent on Sunday night, June 25. Two adult confessions; total of 13. Mission continuing. P. R. Baker preaching.

**Port Pirie.**—June 25, inspiring meetings, Bro. Killmier speaking. His evening subject was "The A.B.C. of the Gospel." One young lady made the good confession. Y.P.C.E. society is well attended.

**Semaphore.**—Men's Fellowship held a debate on June 12, which proved very interesting. Ladies' Guild had a fine Foreign Mission afternoon on June 13. On June 18 Bro. B. W. Manning, from Mile End, gave a helpful F.M. message to the church. At night Bro. Beiler preached on "Reclaimed Treasures." Fair meetings on June 25. Junior C.E. had 51 present. Seven new scholars in Bible School. At night Bro. Beiler preached on "The Foolishness of God." Bro. L. Parker has been elected a deacon.

**Nailsworth.**—Good meetings are held. On June 18 Bro. Gray spoke on Foreign Missions in the morning and Bro. McKie in the evening, to a large attendance. On June 25 Bro. McKie gave an inspiring address at the Lord's table, and Bro. B. Neville at gospel service spoke on behalf of Protestant Children's Home. Several have been received by transfer recently, amongst them four sisters, the Misses Lambert, from Mosman, N.S.W. Attendance of 163 at Band of Hope on June 20. Bible School is handicapped through want of room.

**Queenstown.**—On June 25 Bro. Cox gave the morning exhortation. In the evening Bro.

Brooker spoke on "True Happiness." Monthly meeting of Band of Hope was held on June 19, and on afternoon of 22nd the Bright Hour meeting was held. Sunshine Club held their meeting on evening of June 24.

**Hindmarsh.**—On afternoon of June 18 a special service was held, when Bro. Parsons was thanked for services rendered by him to the Sunday School. He has found it necessary to relinquish as superintendent for health reasons. He has been associated with the school for 25 years, and superintendent for the past six years. Bro. Illingworth presented him with a Bible on behalf of teachers and officers of school. Bro. T. P. Richardson has been appointed superintendent. Prior to the evening service on June 18 a young man was baptised, and after Bro. Illingworth's address two young ladies from the Bible School took their stand for Christ.

**Maylands.**—Bro. Horsell is assisting with week-end work, and his addresses on June 11 and 25 were helpful. On June 18 Bro. Russell spoke on Foreign Missions, and Bro. Ross Graham, of Tumby Bay circuit, gave a splendid address in the evening. Attendances have been good. Bro. G. T. Fitzgerald, of Ballarat, has accepted an invitation to the pastorate, and will arrive at end of August. Auxiliaries are all working well, and good progress is being made. Sister Florence Cameron is attending her home church, and all are glad to discuss with her the work in India. On June 14 the ladies' guild held a day's sewing meeting for Morialta Protestant Home.

**Norwood.**—In connection with the jubilee celebrations of the C.E. Union a splendid meeting was held on June 15, representing eastern and northern divisions. Bro. I. A. Paternoster, of N.S.W., delivered an inspiring address on "The Satisfying Christ." The choir rendered special music. A young man and a young woman dedicated their lives to the service of Christ, and a young man stood out to confess Christ. Meetings are well attended. On June 25, in the morning, a young man was received into fellowship, having been baptised the previous Lord's day. Evening service was observed as monthly football parade. After Bro. Rankine's address a young man made the good confession.

**Fallarton.**—Good meetings on June 18; 90 broke bread. Highest number at Bible School for three months. J.C.E. is practising for anniversary; attendance between 50 and 60. Bro. Harry Pearce is still confined to his home. Brethren break bread with him, and have a season of fellowship. June 25, Bro. Banks spoke in morning on "Prayer." At night his topic was "Modernism v. Fundamentalism," when he declared himself for the latter. The audience numbered 100. 40 attended 6.30 p.m. prayer service. Sister Mrs. Harold Arthur lost her mother on June 20 after prolonged illness. The church extends sympathy. Sister Miss Phil. Walke was farewelled on the eve of her departure for a long holiday to W.A. Offering taken for sisters' guild work amounted to 21/-.

**Cottonville.**—June 11, Bro. F. Pocock delivered a splendid exhortation; Bro. Chappell gave a fine gospel message. June 18, Bro. A. G. Brown, on behalf of F.M., delivered a worthy appeal. At night a service was conducted by C.E. members; attendance 120. Items were excellent, and Bro. F. Pocock delivered the message. June 25, Bro. Knight spoke on the "Second Advent," and at gospel meeting Bro. Chappell was present. Ladies' guild reports progress. The chapel was recently scrubbed through by the sisters. C.E. societies are in good heart. L.C.E. have received a small organ from the church for use at their meetings. Bro. and Sister Burt, sar, were present at fellowship meeting. Bro. F. Hollams has accepted the invitation of the church to commence as full-time evangelist, from Sept. 24.

### Victoria.

**Melbourne (Swanston-st.).**—Good meetings last Sunday morning and evening. Bro. Dawson's morning subject was "The Logic of Foreign Missions." In the evening he delivered a special address for young people.

(Continued on page 412.)



## Foreign Missions.

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

### LORD'S DAY, JULY 2, 1933.

A Foreign Mission offering from every member of every church in Australia. Let this be a day of large gifts to supply the needs of our missionaries and their work.

### BROADCASTING THE GOSPEL.

The wires from Australia have been sending messages to India, China and the New Hebrides. There has been no difficulty in these messages reaching our missionaries and their co-workers and fellow Christians in these countries. The latest messages we have received from them tell of a very dire need. They have not received any money for the last two months. They are praying fervently that the July offering will be the best ever received in Australia. They are making no complaints about being kept so long without any money. They send very cheering messages to the Board. There is no talk of a strike among our workers. The native workers as well as the missionaries have cheerfully submitted to the stoppage of their money. They are not growing slack in their service because we have been unable to send them their wages.

### FROM THEM TO YOU:

**Cable From Indian Missionaries (end of March):**

"All reasonable reductions made by (1) reducing mission salaries 5 per cent.; (2) reducing vacation travelling allowances 10 per cent.; (3) reducing expenses in all departments 10 per cent.; (4) the missionaries' considered opinion is that next step must be recall of missionaries; (5) by temporary rationing of missionaries and departments, will endeavor to manage without further remittances until June 30.—(Signed) Bolduan."

**Decision of Bro. and Sister W. Waterman (last year).**

They volunteered to go back to China in order to save the closing of the field at Huellichow. They sold their home, and gave £100 towards cost of their fares.

**Offer From Parents of Bro. Waterman.**

Though themselves in a struggling position, Bro. Waterman's parents have given a fine block of land to help pay first year's salary of their son in China.

**Miss Mary Thompson Wants to Help.**

Miss Mary Thompson, after 42 years in India, now at the evening time of a strenuous life, writes from Harda offering to accept half salary.

**Bro. and Sister Sandella Do Their Bit.**

These workers from the New Hebrides are in receipt of only half salary at the present time, and have reduced their own salary 5 per cent.

### THESE ARE PRACTISING SELF-DENIAL.

Their actions are a silent challenge from them to you to make June a month of self-denial.

### Will You Respond in Preparation for A RECORD OFFERING ON JULY 2?

[We have taken the liberty of publishing the above message, prepared by Bro. Ingham, secretary of the Victorian F.M. Committee, for circulation in Victoria. We are sure it will help all in Australia to a larger interest in our July offering.]

"The beam that shines from Zion's hill  
Shall lighten every land;  
The King who reigns in Salem's towers  
Shall all the world command."

### COLLECTIVE RESPONSIBILITY.

L. J. Sanders, President Queensland F.M. Com.

The church is a scripturally recognised collective unit.

In order to raise the F.M. quota of 5/2 per member, Queensland is endeavoring to get the individual churches to assume collective responsibility for 1/4d. per member per week for Foreign Missions, preferably by way of scriptural, weekly contributions (duplex envelopes), any deficiency to be made up by the congregations concerned on the day of the annual offering.

Should this principle of collective responsibility of each church be universally adopted, as a necessary link between the responsibility of the individual Christian and the responsibility of the brotherhood as a whole, an amount of 3d. per member per week for all brotherhood activities, including Foreign Missions, Home Missions, Youth work, College of the Bible, etc., will immediately solve all our problems. Take a pencil and a piece of paper and work it out for yourself.

Besides, the overhead expenses of continually making personal appeals to churches will be greatly reduced. Contributions would grow automatically in volume as the membership grows, making possible gradual extension of our present activities, while larger donations from brethren and sisters, who have the means, could be used for opening up new fields.

Granting that there are churches with exceptionally large and poor membership, and churches with exceptionally small and well-to-do membership, is there a church that could honestly refuse to assume such collective responsibility for a negligible amount like that?

### HONOR THE LORD.

H. W. Hermann, Qld. F.M. Secretary.

Honor the Lord with thy substance and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses burst out with new wine.—Prov. 3: 9, 10.

We as a people in Australia are complaining that the wave of depression that has come upon the country is responsible for the deficit in our F.M. exchequer, that as individuals we have not been able to give to the extent of keeping our work solvent (that is not true). Better for us if we followed the teaching contained in the verses above, and gave the Lord his due—better for ourselves and also for the work in foreign fields.

Fancy asking the Lord to accept 2/4d. a week after all his care for us; and yet that sum from 33,000 members in the Commonwealth would pay

our overdraft off and provide sufficient to carry on without reducing our staff.

Would it not be better to look at things from God's viewpoint (Malachi 3: 10)?

### CHILDREN'S F.M. DAY, 1933.

Our Bible Schools have been or will be supplied with Children's F.M. Day exercises and boxes in accordance with orders received by Bro. D. E. Pittman. If any schools have not received exercises and boxes it is because they have not been ordered or have gone astray in the post. Whatever may be the reason, if any school desires to hold Children's F.M. Day meetings, and will kindly send to Mr. D. E. Pittman, 530 Elizabeth-st., Melbourne, Victoria, and state the numbers required, exercises and boxes will be forwarded. Please note that the F.M. Board does not fix the particular date of the school observance of Children's Day. It urges, however, that every school in Australia arrange a Children's Day service in the school, and thus bring before the children the claims of the children, and the poor, and the sick, and the aged, who will participate in the Children's F.M. Day offering sent to our stations. In our Bible Schools are those who, in the near future, will become the support of our Foreign Mission work in India, China and the New Hebrides. Our Children's Foreign Mission Day is a fine opportunity to educate our children for our larger work of sending the gospel to the regions beyond. Let us not miss this opportunity.



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**Should Christians Call in the Doctor?**

(Continued from page 405.)

miracles, he could not bestow miraculous power upon the converts. The presence of the apostles was not necessary to the salvation of the Samaritans nor to their reception of the Holy Spirit in the ordinary sense. It was necessary to this unusual experience—possession of spiritual gifts.

When Paul came to Ephesus he found certain disciples to whom he put the question, "Did ye receive the Holy Spirit when ye believed?" (Acts 19: 2, R.V.). This must have had reference to the miraculous power of the Spirit. He knew that as disciples of Christ their obedience to the Gospel would assure them of the Holy Spirit's presence. After being taught that their baptism was irregular, they were baptised in the name of the Lord Jesus, Paul laid his hands upon them, the Holy Spirit came, and they spoke with tongues and prophesied" (Acts 19: 1-7).

Later we find Paul exhorting Timothy: "Stir up the gift of God which is in thee by the putting on of my hands" (2 Tim. 1: 6). Unless there is evidence to the contrary, it is a reasonable inference from these Scriptures that the apostles were the medium through whom the Lord gave spiritual gifts to men. And as the apostles passed from their earthly service, the power to impart these gifts would cease.

There are two passages which call for special attention when considering the question, "Is the ministry of healing in the church an abiding ministry?" In Mark 16: 16-20 there is the promise

"These Signs Shall Follow Them that Believe."

In verse 14 we read that "Jesus appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart." Then he gives to them the Great Commission which thrust them forth to world harvest fields in the sowing the seed of the Gospel. Those who believe are assured of salvation, while those who reject the Gospel await a coming judgment and condemnation. But the apostles are not only commissioned, they are also equipped: "These signs shall follow them that believe." Here is their credential for service, the proof of the mighty power of the Lord working through them. And verse 20 reveals that the Lord was true to his promise, "and confirmed the word with signs following." Hebrews 2: 3, 4 and 2 Cor. 12: 12 might again be considered in this connection.

But is there anything in this passage to indicate it to be of general application? Does it contain a promise to every preacher of the Gospel that miraculous signs shall follow his message and accompany his ministry? We do not know of any who would make so big a claim as that. Those who affirm the ministry of healing as operative in the church to-day would only include a select few as possessing the gift.

Paul, the great apostle to the Gentiles, was likewise commissioned and equipped by the Lord for his work. To many he brought the comfort of physical healing. But in Colossians 4: 14 there are four words which are beautifully and tenderly significant—"Luke the beloved physician." Moffatt translates it: "Our beloved Luke, the doctor." For years he has been the companion and attendant of Paul. And how thankfully this servant of Christ can look back to the gracious ministry of this medical man. When the thorn in the flesh pierced deepest Luke was there to help. And through the years there has been no class more beloved than the family physician. Do we not rejoice, too, that the evangelist and medical missionary work side by side in bringing to the heathen the health of both soul and body?

"The Prayer of Faith Shall Save the Sick"

is a promise given by James (5: 14, 15), when he writes: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the

name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." In much of the professed healing of to-day there is no attempt to carry out this injunction. With many there is no anointing with oil. With others there is no real prayer. In the majority of cases elders are not present. Yet success is claimed. Does the blessing come apart from compliance with the conditions?

Is not the explanation of the passage found in this, that it belonged to the age of miracles, and to that period of church history when elders were among the number who received spiritual gifts?

That the language of James is not of universal application is evident from the following conclusions:—

1. Christians might live on for ever in the body by repeated anointings, and this we know has never been true.
2. Why should Paul leave Trophimus at Miletus sick, if this promise was general? (2 Tim. 4: 20).
3. Why should there be sorrow and alarm over the serious illness of Epaphroditus, when there were elders in the churches and oil was plentiful? (Phil. 2: 25-28).
4. Why should Timothy be exhorted to use means for his physical infirmities, rather than rest upon the promise of miraculous healing if this promise included all? (1 Tim. 5: 23).

And if the promise in James is the assurance of an abiding ministry of healing, then it leaves too many serious problems unsolved.

1. There is the sickness and suffering of consecrated Christian men and women. They do not lack faith. Amid all their pain they are upheld by the consciousness of their Lord's presence, and are enriched with his peace. They bear constant witness to the saving and keeping power of God. In devotion to the interests of the kingdom of God they put to shame many of robust health. Many of them are the choicest spirits in the family of God. Why are they not healed?

2. There is the early death of great Christian leaders, preachers and missionaries. None of the apostles save John lived to a great age. Even among those who have taught the ministry of healing, few have lived to old age. How often we have been staggered by the sudden call home of workers who seemed indispensable to the work of the Lord, and who have been eminently successful! Why should they have been cut off if healing was so easily within their reach, through the anointing with oil and the prayer of faith?

3. At what age should the Christian expect to die? "It is appointed unto men once to die." That is the common experience of all. But if the statement in James is for us who live in these days, then when is the last time we should seek the elders and receive the anointing with oil, and expect to be raised up from sickness? There must come a last time. When should that be? This is not a quibble, but a question very closely related to the correct interpretation of this scripture teaching.

There is considerable imaginative sickness even among Christian people. A mind that rests in the presence and power of the Lord will soon find deliverance from this weakness. There are many bodily ailments which yield to the influence of strong minds. But there are serious maladies, organic diseases, which call for the skill of the physician. And to call in the doctor under such circumstances is not a denial of the Christian faith, nor a limitation of the power of the Lord Jesus Christ. The wonderful discoveries of medical science are the evidence of the over-ruling of the providence of God; and the gracious ministry of physicians and nurses proof of our Lord's use of human agencies for the good of men. When really necessary call in the doctor, but do not exclude the great Physician from the sick room.

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## News of the Churches.

(Continued from page 409.)

### Victoria.

**Geelong.**—Stirring messages on "The Need of Foreign Missions" and "Our Heavenly Home" were given on June 25. Miss Bird rendered a solo. Men's club held a social on June 22.

**Moreland.**—At morning meeting on June 25 Bro. Jackel, of Thornbury, exhorted. Four were received into fellowship. Good attendance at gospel meeting. Bro. R. L. Arnold preaching.

**Hampton.**—On June 25, after the gospel address by Bro. K. Jones, a young lady confessed Christ. The church sympathises with Mrs. Adams in the death of her mother, Mrs. Bowman.

**St. Arnaud.**—On June 18, after Bro. C. Jackel's address on "Repentance," a young lady confessed Christ. A series of sermons by Bro. Jackel on Bible School examination subjects has been given.

**Bayswater.**—On June 23, 23 Endeavorers and friends, combined with three other societies nearby, entertained the senior boys at the Salvation Army Home at "The Basin" with a bright concert and supper.

**Kaniva.**—Good meetings on June 25. Bro. Withers was morning and evening speaker, his messages being appreciated by a large attendance. Several children of members are sick, and the church extends sympathy to the parents.

**Bet Bet.**—At close of Bro. Bischoff's earnest appeal at gospel service on June 25, one young girl made the good confession. After the meeting a young lady who confessed Christ the previous Sunday was baptised.

**Collingwood.**—On June 18 a very profitable day was spent, Bro. A. A. Hughes being speaker. On morning of June 25 Bro. Robt. Burns spoke, and Bro. T. A. Fitzgerald preached in the evening. Sisters Brownrigg and Lightowers have completely recovered from recent illnesses.

**Noble Park.**—The church received a shock from the tragic death of Bro. K. A. Pratt, who for three Sundays had been helping Bro. F. Stewart in the work. On June 11 he gave a message at the morning meeting on "Energy." Bro. Stewart is doing a good work.

**Warracknabeal.**—The Golden Circle held a pastry supper, their funds benefiting Bro. Garland is doing good work with the church. Ladies' Aid hold fortnightly meetings, and good times are spent. Junior and senior C.E. hold helpful meetings. The carpet bowls club is causing much interest.

**North Richmond.**—Services are helpful, and keep to average attendance. At morning service on June 25 a young lady, recently baptised, was welcomed to fellowship. A married man was baptised at the gospel service. The choir continues to give good service. Clubs, etc., are active.

**Horsham.**—The Christian Endeavor society journeyed to Pimpinko recently, and joined in a district rally at the Methodist church. Bro. J. Methven gave the address. The sisters' sewing class held a successful American Tea in the Temperance Hall. Attendances at all meetings are well maintained.

**Fairfield.**—On June 25 several visitors broke bread, and two were received by letter. Bible School attendance was largest for twelve months. Gospel meeting was crowded. Five were immersed, and at the close of the address two young ladies and a young man confessed Christ. Bro. Dow's visitation is bearing fruit.

**Caulfield (Bambra-rd.).**—Bro. and Sister Buckingham have been received by transfer. Large attendances at meetings, and the problem of seating accommodation is giving much concern. It is hoped that new building proposals will have definite results shortly. The ladies' social circle recently met at the home of Sister Youens to begin efforts for a sale of work; about £2 was raised. A number of the brethren have entertained similarly at their homes of late with much success.

**Warragul.**—A Rechaite service was held on June 18, at which lodge members paraded in full regalia. Bro. Fewster gave an appropriate address, which was enjoyed by all. Owing to illness Bro. E. J. Waters has been unable to attend services recently.

**Hamilton.**—Attendances at all meetings are well maintained. On June 25, 29 attended morning service, 37 Bible School, and 66 gospel service, at which there was a parade of the Rechaite Lodge. The church enjoyed fellowship with Bro. Jones, from Gardiner. On June 24 two young men, members of the Bible class, were immersed.

**Oakleigh.**—Splendid meetings on June 18. Bro. Mudge spoke in the morning on "The Holy Spirit," one of a series of talks. Fine meeting at night, when Bro. Mudge gave an inspiring address. June 25, splendid gatherings. Bro. Mudge spoke in the morning, and preached in evening on "What to Do with Your Life," when a young lady made the good confession.

**Shepparton.**—During the absence of Bro. Andrews owing to the illness of Mrs. Andrews, services were taken on June 18 by Bro. L. Dudley, of the College, and by Bro. Gale on June 25. Attendances were above the average. The serious nature of the illness of Sister Andrews has drawn the members very close together. Many prayers are offered for her, and for Bro. Andrews in his great anxiety.

**Fitzroy (Gore-st.).**—Meetings on Sunday were well attended, evening service having a congregation of between 70 and 80. Bro. Holland spoke on Foreign Missions. Miss Nicholls, of Gardiner, rendered a solo. Three young ladies were baptised. On June 13 the J.C.E. held demonstration and distribution of prizes. Bro. Holland spoke to the juniors. Bro. Jack Townsend has been appointed a church officer.

**West Preston.**—Fine meeting at the Lord's table on June 25; 63 present. Bro. I. Church, of the College, was the speaker. At night Bro. L. R. H. Beaumont spoke on "A Sure Experience." Dorcas society and P.B.P. each won two first prizes in recent competitions. The church has been saddened by the passing of Sister Mrs. Ravenhall, who was beloved by all. Bro. H. B. Robbins attended at the graveside.

**South Yarra.**—On the morning of June 19 Bro. A. G. Searle addressed the church. On the 26th Sister Morrison was received by transfer from Middle Park. Bro. Ladbroke addressed both meetings. On June 20 the combined C.E. and young people held a happy social, and on the 21st a sports competition between Phi Betas was held. On June 22 Mrs. Myers interestingly addressed the C.E. on hospital visitation.

**Carlton (Lygon-st.).**—All were glad to have Bro. Craigie present on June 25 for the first time since his illness. Throughout the day Bro. Enniss made special reference to Foreign Missions, his address in the morning being on "Our Duty to the Heathen World," and at night on "Our Debt to Christianity." At the close of the gospel service three girls from the school, who had previously confessed Christ, were baptised.

**Brunswick.**—On June 24 a social was held by C.E. society in aid of College of the Bible. Good meetings on June 25. In the morning Sister Alma Thomas was received into fellowship upon her baptism the previous Lord's day. Christian Endeavor society celebrated anniversary services during the day. In the evening members of C.E. assisted Bro. Pittman, who spoke on "The Glorification of Christ." Attendances were very good.

**Footscray.**—Two were received by transfer from Brunswick on June 18. Bro. D. D. Stewart speaking morning and evening. At open Bible School prizes for the year's work were given to scholars of Raleigh-st. school. At morning service on June 25 three were received by faith and baptism. Bro. D. D. Stewart addressed well-attended meetings. At Tottenham branch Bible School prizes for the year's work were distributed during the afternoon.

**Ormond.**—June 11, good meeting at worship, fair meeting at night. June 18, church anniversary

services. Bro. Ladbroke, B.A., gave a splendid message on "Sacrifice." Bro. Clay held the attention of an audience which taxed the seating accommodation. On June 20 a tea meeting was held. Bro. J. E. Thomas gave a lantern lecture on "Palestine and Egypt." Fair meetings on June 25. Bro. Jones was with the church all day. His help is appreciated. A married lady decided for Christ at evening service.

**Middle Park.**—Every department is in splendid condition. On June 14 the Dorcas sisters held an anniversary meeting, and messages by prayer meeting committee were enjoyed. Excellent attendances on June 18; four received into fellowship. At close of Bro. Westwood's gospel address four made the good confession, and two were baptised. Record attendance at prayer meeting on June 21, when six were baptised; these were welcomed into fellowship on June 25. Bro. Burgin, of South Melbourne, gave a helpful address at morning service.

**Camberwell.**—Meetings are well attended, with many visitors. Auxiliaries are in earnest prayer for the advance of the work. Miss Lovelace, from Castlemaine, and Mr. H. Brown, from Dandenong, have been received by transfer. On June 25 Dr. Killmier gave a helpful message at morning meeting. Mr. C. P. Hughes has been elected president of East Suburban District C.E. Union. At a fellowship tea on June 15, premises to building fund amounted to close on £100. At Bible School, boys and young men outnumber girls and young women on roll and in attendance.

**Ballarat (York-st.).**—Bible School had record attendance of 141 on June 11; this was equalled on June 18. Average attendance for June, 193, is a record for school. Bro. Wilkie preached on June 18, when a young man took his stand for Christ. He was baptised on June 21. The church has had to say farewell to Bro. and Sister Cooke, who are leaving for Sydney. They will be much missed in the work. Ladies' guild made a presentation to Sister Cooke, and the church presented both with an electric kettle as a token of esteem. There is much sickness amongst members.

**Newmarket.**—Excellent meetings continue. On June 25 Bro. Burdes, of Ascot Vale, gave a helpful morning message. A memorial service was held for late Bro. Southwick, a good and faithful worker for many years. Bible School has commenced a new year with Bro. Black as superintendent. Three new teachers have been added to the staff, and six new scholars were enrolled last Lord's day. School is progressing satisfactorily. In the evening a memorial service was held for late Sister Sharpe. Bro. Black gave an inspiring address. Sisters Stewart and Stevens brought messages in song.

**Chelsea.**—June 18, good attendances. C.E. society held a successful social on June 19. Bro. Martin, of Cheltenham, presided on June 25, and Bro. Van Eerde, from the College, exhorted. Prior to the gospel service two young girls were baptised, one being from Y.W.L. Bro. Methven gave an impressive address on "The Loneliness of Jesus." At the close there were three adult confessions. These, with a number of others, were visitors from the new cause at Frankston, where Bro. Methven, assisted by Bro. F. Manning, is doing a fine work. There was also one restoration there recently.

**Gardiner.**—Bro. A. Hughes gave an excellent address on morning of June 25; he also addressed Bible class and school. Bro. Patterson was evening speaker. Both services were well attended. Three have recently been received by letter. Bro. Collyer and family have returned to the district from South Australia. On June 21 the women's mission band conducted prayer service, 60 being present. Miss Ellis (Women's Conference President) gave an address. An Endeavor social was held on June 24. The church sympathises with Mrs. Enniss in the loss of her mother. Several members are still ill, including Bro. Lee-Archer, who is an inmate of Toowoomba Hospital, Q.



**New South Wales.**

**Chatswood.**—On morning of June 25 Bro. Leach, of Burwood, gave a challenging address on Foreign Missions. A young lady made the good confession after Bro. Whelan's gospel address on "A Good Cheer for Dark Days."

**Erskineville.**—On June 25 H. C. Stitt spoke on "Discerning the Lord's Body." Five new scholars were added to the Bible School. Bro. Stitt spoke on "Moses' Decision," using 30 lantern illustrations. There were about 100 present.

**Albury.**—On June 21, three were baptised. Bro. and Sister Walkerden, and Bro. Thos. Campbell, were welcomed into the church on June 25. There is improved attendance at Bible School and at evening services. Bright community singing helps gospel services. One scholar was added to the Bible School on June 25.

**Lismore.**—On June 4 there were good attendances at all services. C.E. convention was held that week-end, and there were several visiting Endeavorers. Bro. Riches was elected President of the Northern Rivers C.E. Union. Bro. Riches' address on June 18 was very interesting; subject, "The Authority of the Word of God." There was a good attendance, and the choir rendered an anthem. On account of rain a small number attended guild meeting on June 7.

**Mosman.**—Roy Acland spoke morning and evening on June 18. Miss Page was received into fellowship. Miss Warren was soloist at night, when a second coming series was commenced. On June 25 the preacher's morning theme was "Building on the Foundation," and "The Pre-millennial Advent" was his evening subject, Mrs. A. Lambert being soloist. T. P. Dale has become Chancellor of K.S.P. club. Preparations are proceeding for silver jubilee of the church.

**Paddington.**—Bro. B. Greenhalgh commenced his ministry on June 11. On June 15 an official welcome was given to Bro. and Sister Greenhalgh. Bro. A. Allen (Conference President) was in the chair. Representatives of various committees and sister churches offered greetings. These included greetings from Grafton by Bro. Goode. Bro. Greenhalgh's response was very concise. On June 18 two Bible School girls made the great decision. Bro. T. Hagger, who was indisposed, was missed very much, and sincere regret was expressed by many of the speakers. Bro. T. Morton, on behalf of the church, expressed appreciation of Bro. Hagger's work at Paddington during the last nineteen months, and presented Mrs. Hagger with a cheque in his absence. Mrs. Hagger responded on behalf of Bro. Hagger.

**SISTERS' AUXILIARY CONFERENCE, N.S.W.**

The women's 39th annual conference was held at Enmore tabernacle on Wednesday, June 7. There was an attendance of about 300 delegates and visitors.

Mrs. Corbett led the morning devotional session, her subject being "Our Witness for the Lord." Business session was presided over by the president, Mrs. C. S. Rush.

Election of officers resulted as follows:—President, Mrs. Hagger; vice-presidents, Mesdames Steer and Rush; secretary, Miss Ashwood; recording secretary, Mrs. Palmer; treasurer, Mrs. C. Verco. Superintendents of Committees: Home Missions, Mrs. Steer; Foreign Missions, Mrs. Budgen; Prayer Meeting, Mrs. Corbett; Doreas, Mrs. Sorrell; Newington, Mrs. Cox; Aged Women's Home, Mrs. Shelton, president; Temperance and Social Questions, Mrs. Redmond; Hospitals, Mrs. McKinnon and Miss Giles; Isolated Sisters, Miss Elliot; Obituary, Mrs. Logan; Bible Schools, Mrs. Wakeley; Catering, Mrs. Rush; Musical, Mrs. P. Verco.

Reports of several committees were presented before lunch. In the Bible Schools' report (Mrs. Wakeley) appreciation was expressed for the splendid gift made to the Bible School's Committee by Mr. and Mrs. T. E. Rofe.

Mrs. Rush led afternoon devotional session, and gave a fine message from our motto, "Pray and Work." Welcome greetings were extended to visitors by Mrs. Shelton. Visitors included representatives from the Baptist, Methodist, Congregational and Salvation Army women's organisations, Miss Rae Lawson (Melbourne), and Mrs. Phil. Verco (Adelaide).

The Conference President, Mr. Whelan, conveyed greetings from the general conference and also on behalf of Mrs. Whelan.

The executive report by Miss Ashwood showed that steady progress had been maintained during the year.

The treasurer presented a balance sheet, showing an income of £334/5/3 for the year.

The report of the Aged Women's Home fund showed a total of £1,178/13/9 in hand. We hope this year a big forward move will be made towards the establishment of the home.

Further reports of committees were given, all showing good work accomplished during the year.

For Foreign Missions £64 was given in lieu of garments, etc., for boxes. A splendid address was given by Mr. A. A. Hughes.

The obituary report was received standing, feeling reference being made to the passing home of Sisters Mrs. Lea, Mrs. Goddard and Miss M. Hall.

It was moved and carried that the 1/- fund for Home Missions be continued this coming year.

Special thanks are due to the soloist, Mrs. P. Verco, also to the officers of City Temple and Enmore for the use of buildings during the year.

Mrs. T. J. Andrews introduced the incoming officers.

Beautiful floral tributes were presented to the retiring president in appreciation of her services for the past year.

A day of uplift and encouragement was brought to a close with the benediction.—Jean N. Palmer, Recording Secretary.

**WOMEN'S CONFERENCE EXECUTIVE, Q.**

The Executive met in Ann-st. chapel on Thursday, June 1, there being a good attendance. Mrs. Willis (prayer meeting superintendent) led devotions, and Miss Hackett rendered a beautiful solo. The president (Mrs. Wendorf) conducted business session.

The Home Mission superintendent (Mrs. Martin) has been active in distribution of mlte boxes amongst the sisters. Hospital superintendent (Mrs. Sanderson) reported that over 60 visits had been paid to hospitals and sick in homes. Letters had been written to bereaved ones by obituary committee.

Mrs. D. Brown (temperance superintendent) told of W.C.T.U. Convention in Adelaide.

Accounts amounting to £1/5/- were passed for payment. The treasurer (Mrs. J. Coward) reported having in hand for general fund £1/11/9.

The Executive prayer meeting was held at Stones Corner on June 15. There was a large gathering, eight churches being represented. Mrs. Willis presided and led devotions. A fine programme was arranged by Mesdames Willis and Wendorf. Mrs. Wendorf (president) was the speaker. The collection, amounting to £2/7/8, was in aid of local building fund.—G. A. Partridge, Hon. Secretary.

**KESWICK BOOK DEPOT.**

On the **SECONDHAND SHELVES**: Barnes' New Test., 11 vols., 15/-; Urquhart's "New Biblical Guide" (as new), 8 vols., 40/-; "Expositor's Greek Test.", 2 vols., 15/-; "The Commentary Wholly Biblical," 3 vols., 12/6; Blackie's Cyclopaedia (1890), 8 vols., 20/-; Fletcher's Works, 8 vols., 10/-; "Gospel Treasury and Harmony," Mimprius, 7/6.

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**ADDRESSES.**

- A. Ball (secretary Broken Hill church, N.S.W.).—400 Thomas-lane, Broken Hill.
- A. W. Connor (preacher Doncaster church, Vic.).—Main-rd., Doncaster.
- C. P. Hughes (preacher Camberwell church, Vic.).—36 Moorhouse-st., Camberwell, E.6. Phone W 3174.

**IN MEMORIAM.**

**ANDREWS.**—In loving memory of Henry Francis, who passed away on July 2, 1932; also his father, John Arthur, June 14, 1913. —Inserted by mother, sisters and brother.

**COMING EVENTS**

**JULY 30 (Sunday).**—"Back to Fitzroy" (Gore-st.). Special Services all day, commencing 11 a.m., 3 p.m., Pleasant Sunday Afternoon, followed by fellowship tea at 5.45. All past members and friends are cordially invited to come back to Fitzroy and renew old friendship. Remember the date, July 30.

**JULY 15 and 16.**—Back to Auburn. Silver Jubilee Celebrations. Saturday, July 15, tea and public meeting. Chairman, Bro. A. Allen, Conference President. Speaker, Bro. T. Hagger. Lord's day, July 16, 9.45 a.m., W. Cairo Bradley; 11 a.m., J. Whelan, M.A.; 3 p.m., D. Wakeley; 7 p.m., H. M. Arrowsmith. Wednesday, July 19, reminiscence night. Saturday, July 22, re-union social. All past members cordially invited to attend or send greetings.

**SPECIAL THANKSGIVING SERVICE, LORD'S DAY EVENING, JULY 9, 7 O'CLOCK.**

To celebrate Bro. W. J. Way's entry into his fiftieth year of his work as a preacher of the Gospel. All old friends specially invited to be present.

The Chapel, Point Nepean Rd., Gardenvale.

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All general correspondence to A. J. Ingham, secretary, 11 Gladstone-st., Kew, E.4.  
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Fruit trees, best sorts, 1/- each, 10/- doz., 70/- 100. Strawberry, 2/6 100. Gooseberry, Currant, Loganberry, 3/- doz. Filbert, Chestnut, Oak, Poplar, Plane, Ash, large trees, 1/6 each. Flowering Gums, Lilac, Heaths, Mock Orange, Buddlea, Genista, Pyrus, Robinia, Osage Orange, Weigelia, Willows, Choice Roses, 1/- each, 10/- doz. Privet, Green, 1/3; Golden, 1/9; Variegated, 2/6 doz. F.O.R.

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The Victorian Social Service Department advises that examination for the position of clerk in the public service is advertised in the Government Gazette, No. 38, June 15. Applications close on August 31. Applicants must be between the ages of 15 to 20 years; returned soldiers to 51 years.—Will. H. Clay, Secretary.



# C.E. Union 25th Anniversary.

A VISIT TO SOUTH AUSTRALIA.

Ira A. Paternoster.

We have just had the pleasure of a delightful visit to our home State. Through the kindness of the C.E. Union of our Conference we were invited to assist in their twenty-fifth anniversary services, and the experience was one we shall not soon forget. The courtesy of the Union in bringing us over was very forcibly brought home to us when taking tea one evening with a very dear friend who has a young son aged about seven years. In expressing our appreciation of the visit and our joy at meeting loved ones again, this young man chimed in with "Yes, and we had to take money to Junior Endeavor last Sunday morning to bring you over." After recovering ourselves from the shock of such announcement we duly expressed our thanks.

One Sunday we spent with the church at Gawler, where Bro. Miles is greatly beloved and is doing a splendid work. Gawler has always been of interest to us. Here my parents lived when first married over 67 years ago. Here my father made the first sewing machine made in Australia, and here they are returning at the age of 89 to end their days. I shall not forget the hours spent with my beloved parents, talking over the things of the kingdom.

Returning to the city, we stayed with Mrs. Paternoster's parents, another couple rejoicing together in the hope of Jesus' return. They are members of the church at Glenelg, where Theo. Edwards ministers. Just thirty years ago Theo. Edwards, Jas. E. Thomas and the writer sailed together for America. It was good to find him in the president's chair of the C.E. Union.

The first meeting was held in the Hindmarsh church, where twenty-five years ago we began our ministry in Australia. Many changes have taken place during that time, but we found the hearts of loved ones warm with an affection that has extended over the years, and that ripens with age. Bro. A. E. Illingworth is very happy and hopeful in this great industrial centre.

Wednesday night the meeting was held at Unley, where my old college chum, H. R. Taylor, is enjoying a very fruitful ministry. It was one of the best meetings of the series. Preceded by a baptismal service arranged by Bro. Taylor, the same delightful atmosphere was maintained throughout, and we felt the divine Presence very near.

Thursday night we were on hallowed ground again. The meeting was held at Norwood, where we had such a delightful ministry before going to Enmore. Once again we were overwhelmed by the warmth of greeting from loved ones in Christ, and were made to feel how truly blessed is the tie binding our hearts in Christian love. The crowning joy came when at the close a lad came to confess Christ, the son of two of our dearest friends, and another lad of fine intellectual gifts came to place his life in the Saviour's

hands for service, also a young woman, willing to go where Christ may lead.

Friday and Saturday we spent with our beloved William Morrow and his dear wife. What sacred memories were revived as we stood around a camp fire in our picturesque Adelaide hills and enjoyed the sweetness of some grilled chops! At our suggestion many years ago, Bro. Morrow consented to take a seat on the F.M. Board. We have always been thankful we were led to invite him to become interested in the great work of Christian Missions.

The meeting on Saturday night brought together many old Endeavorers of over 25 years' standing, and many of the present day. It was held in the school hall of Grote-st. chapel, the scene of many a gathering of young people. At the close two young women enlisted for life service, one of them being the grand-daughter of our late beloved T. J. Gore.

Sunday morning we addressed the church at Glenelg, and at night listened to the veteran A. C. Rankine at Norwood, happy for once to be able to sit in the pew.

On Monday two delightful meetings brought the series to a close. In the morning we met a group of about 16 preachers and had the privilege of speaking and answering questions. This was a great joy indeed. At night came the crowning service when Grote-st. chapel was full of those keenly interested in the Christian Endeavor. Bro. Will. Beller, the first secretary of the Union, presided and spoke of the early beginnings of the work. He revived many memories. And now we are on the train writing these lines. As it speeds along in the early hours of the morning and we know that soon the day will be breaking and the sun will shed its beams of light dispelling the darkness of night, so we see the dawning of a brighter day for the church as a result of the deeper interest and spirit of consecration on the part of the youth of to-day for Christ and the church. We again express our thanks to the South Australian Endeavorers for their love and co-operation, especially to Theo. Edwards as President of the Union, and John Turner the cheery secretary, for the work they did in making our part so easy and happy.

With hearts thus bowed by Christian love,  
Of Christ the Lord we talked;  
And for a season once again  
In fellowship we walked,  
Convinced that victory is won  
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## URGENT NOTICE

The College Books will close  
on 30th June  
to prepare reports  
for the  
Federal Conference.

The Board of Management  
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receipt of any  
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before that date.

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## Obituary.

**JOINER.**—On Lord's day, June 4, the Lord called home our aged Sister Annie Joiner (widow of the late William J. Joiner, a former evangelist of the church at Footscray). Our sister passed away at the home of her daughter in Tasmania. Forty-five years ago she was immersed by her husband in the Mitchell River at Bairnsdale, Vic., and until severe deafness came some years ago, her seat at the Lord's table was rarely vacant. The last sermon she was privileged to hear was one by Bro. H. Swain. Two daughters, Polly (Mrs. F. J. Tait, 4361 Forty-first-st., San Diego, California, U.S.A.) and Ruby (Mrs. F. T. Belot, Baptist Manse, Deloraine, Tasmania), and one son, A. W. (Bert), mourn the loss of a godly mother. "He giveth his beloved sleep."  
—W.L.E.

**MORRISON.**—On June 3, at Lindfield, N.S.W., our highly esteemed Sister Mrs. Morrison was called from this life at the age of 84. During the closing weeks she suffered intensely, but is now at rest in the Lord. Coming to Australia from England 70 years ago, she has been in membership with Churches of Christ for sixty-five years, having first united with the church at Elizabeth-st., Sydney. Upon her marriage, husband and wife continued in fellowship there until the nineties, when they linked with the early pioneers of Marrickville, rendering loyal service. Having lost her husband, Mrs. Morrison and her family came to Chatswood, where for seventeen years she has been loved and honored by all. A good wife, a wonderful mother, a choice friend and a most faithful Christian, a sweet singer in Israel, her testimony abides. Our sister, like Dorcas of old, "was full of good works and alms deeds which she did." Her six daughters and two sons all united with the church, and her godly example should inspire them. We commend them to the God of all grace and comfort. A large company assembled both at the home and at Waverley Cemetery, where fitting tribute was paid to her beautiful Christian character and service.—Joseph Whelan.

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

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: H. Belz, A. Morris, T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Secty. and Treasurer).  
Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.  
Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:  
1st. To assist financially Aged and Infirm and Retired Preachers.

2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

**Miss M. E. Pittman,** L. Mus. A.,  
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