

# The AUSTRALIAN CHRISTIAN

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446 Hamilton  
P.E. Thomas

## A Methodist Call To Revival.

SOME weeks ago we suggested that after our praise of the Bible during the four hundredth anniversary celebrations, we should seek diligently to do something else with the Book we extolled. The natural corollary is that we should interest others in it, and above all, preach the message of the Word more faithfully, as well as lay up its truths in our hearts and practise them in our lives. We are glad to note that some churches and preachers are having special follow-up services with this aim.

In last Saturday's "Argus" there was a leading article entitled "The Bible," in which many fine things were said regarding the influence of the Book and the necessity of Christian teaching. The recent remark of the headmaster of Geelong Grammar School (Mr. J. R. Darling) that "the attempt to preserve the morals of Christianity and to throw overboard the real part of it—the religion—has been a ghastly failure" was approvingly quoted. The close of the leader made the announcement: "In 'The Argus' of to-day a text from the Bible is published, and in each succeeding issue the practice will be continued. . . . There is a deep conviction among a large, responsible and sincere section of the community that every means available should be adopted to bring the Bible under the notice of the people as part of everyday affairs and as an important contribution to their mental and moral life."

It is well to find leading newspapers so definitely on the side of the Christian faith and of righteousness. At the very least the daily text will give a constant witness, and its message may arrest the attention of some hitherto careless people. The first text used by "The Argus" was a worthy one: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12).

### Another Follow-up.

Many readers of the Melbourne "Herald" profit by the weekly articles of Mr. C.

Irving Benson, whose writing and preaching have been greatly strengthened and become increasingly helpful in recent years. His article in last Saturday's paper was in review of a new book, "Methodism Can Be Born Again," by Mr. W. E. Sangster, the successor at Westminster of Dr. Dinwiddie Young.

Mr. Benson's opening paragraph is arresting: "I overheard a girl say recently: 'If I hear any more talk about Wesley's warmed heart I shall scream.' The bicentenary of John Wesley's conversion has been celebrated with a spate of speeches and sermons and rivers of ink have been expended on it. Methodists have been reminded that they are the largest church in the English-speaking world. Altogether, the people called Methodists number some 50 million souls. Vulgar boasting about the size of any 'great' church, galvanises some people while it leaves others cold."

After this he follows Mr. Sangster in a statement regarding the way in which the fervent evangelism of the Wesleys was carried throughout the world: "no religi-

ous movement spread like it since the age of the apostles."

### A Change and Decline.

Next Mr. Benson calls attention to Mr. Sangster's "deep concern" for Methodism and his reasons for that concern. "A change has come over the scene. Two hundred years have passed away since Wesley was converted and the fire that once glowed with a great white heat burns low. The loss of members and Sunday School scholars is dismally impressive. Mr. Sangster points out that in Great Britain alone in 1932, the year in which the schisms of Methodism were healed, as many as 30,000 members were lost. Last year the loss was 8531—tantamount to the annual disappearance of a large town. The decline in other countries is very much the same on a percentage basis. In 1932 British Methodism lost 28,134 scholars, in 1935—64,256, and in 1936—66,625. A child can easily foresee the ultimate outcome of this unless the rot is stopped."

### Causes of Decline.

Many suggested causes for the loss are reviewed; e.g., decay of faith following the war, counter attractions on Sunday, etc. But Mr. Sangster does not think that any honest man can regard the sum of such causes as an adequate explanation of the change. Rather, the following is the cause: "There has been a definite diminution of vital and personal religion; sin has had victory over us. . . . We have largely lost our fathers' faith in heaven and their fine scorn of death; both the hurry and worry of the world have invaded our souls, and we have lost the peace and poise that belong to those who belong to God; the gay exuberance of primitive Christianity does not shine from us. Small wonder that we cannot give this glad secret away: we have so little to give."

### The Remedy.

Mr. Sangster pleads for conviction and loyalty amongst Methodists, and deplors

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THURSDAY, JULY 14, 1938.



"a colorless Methodism." We are not concerned with denominational advancement, but we feel sure that Mr. Sangster's advice can be readily applied to and is appropriate for the case of those who eschew denominationalism. There is point for us all in the story which he quotes of the man who ordered lunch in a restaurant: "When the waiter brought the soup it was a poor, colorless and uninviting liquid, and tasted no better than it looked. So the hungry fellow called the waiter back. 'Waiter,' he asked, 'what soup is this?' 'No particular soup, sir,' said the waiter. 'Just soup.' 'Ah,' said the diner, as he gazed on the watery scene, 'I see. And only just.'"

Mr. Sangster pleads for a revival of personal evangelism. He says: "The gospel is a supernatural message; schemes for social improvement are involved in it, but it is not exhausted in schemes of social improvement. With the enlarged meaning of what salvation implies ever in mind, it is still the best service to society to win men to God."

Mr. Benson remarks that "it will be a sad misuse of this book if ministers use it to make shots to fire from the pulpit. It will be no better if it is flung at the heads of ministers from the pew. Anything might happen if ministers and people would read it together in their homes and in prayerful fellowship." We must agree that the problems and difficulties which confront the Methodist church are those which have to be faced by others. It is this which makes Mr. Sangster's book so valuable and Mr. Benson's review so helpful. To read either with an eye merely to Methodism's shortcomings would be foolish and unprofitable. We all share the difficulties and the peril. We all need to get back to the holiness, the conviction, the evangelism, and what Mr. Sangster calls "the gay exuberance of primitive Christianity."

## Breaking Bread and Yearly Communion.

JOHN CALVIN in his "Institutes of the Christian Religion" said that the Lord's Supper should be observed if possible once a week after the pattern of the early church. He and William Farel, his colleague at Geneva, proposed this to the city council, or until a weekly celebration was possible a monthly one, but were unable to get the council's consent, and a quarterly celebration had to be accepted. Calvin's view that weekly observance was the custom of the apostolic church is generally conceded. Century by century we can trace back the history of the observance of the Supper. In the second century definite testimony to the weekly celebration is forthcoming. Justin Martyr,

about the middle of the century, gave a description of the worship service (including the Supper) on the first day of the week. The "Didache" (early second century) has this word: "On the Lord's day of the Lord come together and break bread." Pliny's famous letter to Trajan (c. 110 A.D.) referred to a meeting of Christians for purpose of worship and taking food "on a stated day before sunrise." These testimonies are all harmonious with the example given in the New Testament. The religious world is in general agreement that weekly celebration is warranted and indeed has the specific authority of Acts 20: 7—"on the first day of the week when the disciples met together to break bread." It were well if all believers lived up to what is the general opinion regarding New Testament example and Christian privilege.

Our attention has been directed to an extraordinary statement recently published in opposition to the practice of Churches of Christ. The critic makes two declarations. (1) "The narrative says nothing about the wine, which is an essential portion of the Lord's Supper. It is therefore not to be assumed that Acts 20: 7 refers to the Lord's Supper." If for some idiosyncrasy or other a person cares to take this opinion in opposition to practically the view of the whole of Christendom from first to twentieth century, we may remark that this is a free country. If a critic does not know that the phrase "breaking of bread" or "fraction" came to be used, in a technical sense, of the Lord's Supper, the ignorance and loss are his. But why should the lack of mention of wine annul the testimony of the Acts or of the centuries? How many of our readers have afternoon "tea"? If we henceforth hear of anyone's eating a cake, shall we say that therefore he was not having "tea"? That would be as sensible as our critic's words regarding Acts 20: 7. (2) It is stated that the Lord's Supper, a memorial feast, should be "taken on the anniversary of the night in which he (Jesus) was betrayed." So the critic pleads for "the annual celebration of the Lord's Supper." There is no scriptural warrant for a monthly, quarterly or yearly celebration. The weightiest thing (and its weight is a fraction of a grain) that can be brought in proof is that another memorial feast, the Passover, was an annual one. Sometimes people, anxious to gain much-needed support for their views, tell us that baptism took the place of circumcision and the Lord's Supper that of the Passover. Therefore, say some, infants are to be baptised; and, say others, the Supper is a yearly feast. Let either party try to prove that the New Testament rite took the place of the Old Covenant one, and see what happens. When confident assertion is admitted as a substitute for proof, what

able disputants some people show themselves to be! The New Testament tells us what baptism is, and what the Lord's Supper is, but it never gives us a single hint that either took the place of anything else.

## Misunderstood Texts.

"THEY Shall Never Perish" (John 10: 27, 28).—It is sometimes said that Christ's words regarding his sheep—"They shall never perish, and no man shall snatch them out of my hand. My Father, which hath given them to me, is greater than all; and no one is able to snatch them out of the Father's hand"—prove that by no possibility can a genuine believer fall from grace. We are quite willing to agree that there are some passages which, when taken by themselves, may naturally suggest a thorough-going Calvinistic view. But God has not spoken in one passage, or one set of passages, alone. We are to take all his word and seek to get a harmonious interpretation. Other scriptures reveal that we are not yet as safe as if we were already within the pearly gates. "Now is salvation nearer than when we first believed" (Rom. 13: 11). In order to enter the eternal kingdom we have in our faith to supply virtue, knowledge, temperance, patience, godliness, love of the brethren, and love (2 Peter 1: 5-8).

There was a certain logical stringency about the five points of Calvinism—total depravity, unconditional election, limited atonement, irresistible grace, and final perseverance—and one point follows naturally on the other; but that is no strong commendation, unless the points themselves are proven to be scriptural.

It is easy to see how John 10: 27, 28 comes to be used in support of the doctrine, "Once in grace, always in grace." A man may be tempted to say that in the natural world a sheep never turns into a goat, so why should this extraordinary thing happen in the spiritual world?

One thing is very clear and definite. Our Lord declares that the sheep in his care are safe; no other can take them out of his or the Father's hand. Neither Satan nor demon from hell, apostate or unbeliever on earth, can remove the sheep from the Shepherd's care. God will not turn them away; men cannot remove them. But sheep have a power of locomotion and freedom is not nullified or actions coerced.

"This passage," writes Dr. Plummer, "in no way asserts the indefectibility of the elect, and gives no countenance to ultra-predestinarian views. Christ's sheep cannot be taken from him against their will; but their will is free, and they may choose to leave the flock."



# "God Is."

Alan Price, B.A.

He that cometh to God must believe that he is.—Heb. 11: 6.

"JEHOVAH" to the Jews was a sacred name. It was only uttered once a year, and that by the high priest. It meant "the ever existing One"—no beginning, no end. When Jesus said, "Before Abraham was I am," they took up stones to stone him, because he made himself equal to Jehovah, the "I am." He that comes to God must believe in him as the sole creator and sustainer of all things.

## Nothing Explainable Without God.

The most familiar things in life are unexplainable without God. I contract or move this hand of mine through a marvellous co-ordination of nerves and muscles controlled by the brain and spinal cord. This voice of mine is similarly produced, with the added marvel that I speak a God-given language which impresses itself on the ear-drums of the audience and conveys my meaning to the understanding.

The building in which you sit speaks of the mighty forests which God has made for the use of man. The light that comes in by the windows speaks of the first miracle of creation. The eye of man, one of the greatest marvels on earth, detects and appreciates that light. It reads accurately the vibrations of blue and yellow and green, and makes no error.

Outside, in the open sky, float the clouds of vapor consisting of water that is much heavier than air and yet floats upon it through an ingenious natural law. Where is the explanation but in God?

## Seen From Afar.

After the sun has set we see the glorious firmament studded with its millions of stars. Let us take our flight among them all and visit the home of God—somewhere in the centre of the universe, if there is such a centre. Gazing back over the millions of miles that separate us from earth we can see a speck that represents our mighty sun. By some divine power we are supplied with a telescope that magnifies a thousand-fold and reveals to us our little world as an insignificant half-moon. Then a telescope of still greater power makes visible the sea and land, with dots like dust that are the cities of men. A thousand-fold more magnification reveals the streets and the houses of one of these, and in the streets are microscopic forms moving from place to place. These are human beings, and one of these specks of dust is telling the others there is no God! How the Creator must laugh and have in derision those that in ignorance thus mock his holy name! Others of these infinitesimal beings will not believe because they say God's

existence has not been proved, but what more proof do we need than the wonders of creation and of grace.

Others do not care, and shut their ears against the cry of the gospel; but others again, a mighty host, have exclaimed, "The Lord he is God, the Lord he is God."

## God is Omni-present.

God is everywhere. "Whither shall I flee from thy presence?" said David. The darkness could not hide him; in the uttermost parts of the earth he would still find God.

An atheist on his death-bed was distressed which they are taking just now on this vital issue.—"The Christian Advocate" (England).

## or Stepping Stone?

perishes not alone in his iniquity." Yes! we men and women with clear minds can hope to succeed to-day.

Sufficient experimental work has been done in Europe and America by eminent scientists to prove that alcohol even in small quantities, retards mental activity and destroys balanced thinking.

The mental sluggard is a social drag. The mind alert is the mind that leads. "Be ye, therefore, of sound mind."

## For the Sake of Physical Efficiency.

This is a machine ———

PRUNE thou thy words, the thoughts control  
That o'er thee swell and throng;  
They will condense within thy soul,  
aeroplanes and warplanes, because he is greater than steel and steam and petrol. As far as his knowledge and talents permit he takes the powers of nature and applies them for his own use. If man became extinct his engines and inventions would die with him. If God's power were limited or failed, creation and nature would become a dead extinct mass.

## God is Omni-scient.

He knows all things. Knowledge precedes invention. As in the case of man whose limited knowledge enables him to subdue nature in part, to himself, so the unlimited knowledge of God enables him to bring everything into subjection to himself.

## God is Eternal.

"From everlasting to everlasting thou art God." From the distant immeasurable past to the equally immeasurable future God is. That time may be his servant. He must have existed when time was not, and he must continue to exist when time shall be no more.

Such thoughts as these are beyond our reach; we cannot attain to them, but in other respects the great God stoops within range of our limited view.

## God is Holy.

The quality of holiness can be understood by contrast. We live in a world of sin. We compare act with act and life with life. Some acts of ours or of others we condemn as unholy. Deeds that commend themselves to us as good and pure, we approve of as to a certain extent holy. By judging such acts in the light of our knowledge of the character of God we can discriminate between good and evil. That knowledge we can acquire by the revelation of God in his own word and in the character of Christ as God manifested in the flesh. Compare this revelation with the story of the monstrosities that the heathen call gods, and one is further assured that our holy God is alone the true God.

## God is True and Just.

If God were not true he could not be perfectly just. Worldly truth is a comparative thing, for few men are absolutely true. I like that story of Washington and the cherry tree. It is sometimes treated as apocryphal, but "I cannot tell a lie" sounds true enough.

My own father had to resign a responsible position because he could not write a lie. "Have you never told a lie," said the chairman of the company; "what harm is it to write one?"

The person who will not tell a lie is much nearer to God than the man who shuffles and prevaricates.

Justice in this world is a comparative term. A wrong summing up by a judge has often sent an innocent man to the gallows, and on the other hand juries often acquit those that deserved the severest punishment.

Our justice is warped by our ignorance and sometimes by our prejudice, but the just God who cannot lie will dispense justice with unerring hand.

In the great day when the evil shall be separated from the saved there will not be one in all that throng but will admit he has been fairly treated.

## God is Love.

However much we may stand in awe of the great Creator and Sustainer of all things, however great our sense of our insignificance and sinfulness in his sight, there is one great thought that bridges the abyss between God and man. It is the thought and knowledge that "God is love"—the personification and essence of it—the mainspring and origin of the greatest thing in the world.

"For God so loved the world that he gave his only begotten Son, that whoso-

(Continued on page 443.)



# Baptism and the Gospel of Grace

R. O. Sutton.

ON reading "The Acts of the Apostles," a commentary by A. C. Gaebelein, one is impressed by a number of emphatic statements that call for examination in the light of scripture.

At the outset two of these statements are taken together, having been selected from sections dealing with the Philippian gaoler and Cornelius respectively.

(a) "This is the Gospel of Grace, that a free and full salvation is given to the sinner in simply believing on the Lord Jesus Christ. It is the same way of salvation to-day as it was then. Every one who denies and rejects it has no hope and is a lost soul." (p. 293.)

(b) "Water Baptism has no place in the proclamation of the Gospel of Grace." (p. 208.)

Mr. Gaebelein's definition is based on partial truth, and as generally happens when this is done, his conclusion is partly true and partly false. I have no doubt that he would agree that the main facts of the gospel are the death, burial and resurrection of Christ (1 Cor. 15: 1-4), and I would challenge anyone to preach these facts as Paul preached them unless some reference is made to baptism.

Paul preached the death of Christ, and stated that we are baptised into his death (Rom. 6: 3). Paul preached the burial of Christ, and stated that we are buried with him by baptism into death (Rom. 6: 4). Paul preached the resurrection of Christ, and stated that it is in baptism that we are risen with him. (Rom. 6: 4, 5; Col. 2: 12).

It is quite true that our Saviour said, "He that believeth on the Son hath eternal life." It is equally true that he added, "but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3: 36, R.V.). The idea of "simply believing" does not harmonise with the teachings of him who said, "Whosoever shall deny me before men, him will I deny before my Father which is in heaven" (Matt. 10: 33).

If we give baptism no place in our proclamation of the gospel, let us beware of preaching "another gospel," for the doing of this brings us under the curse of God (Gal. 1: 8, 9).

(c) "The words of Peter to his Jewish brethren have been used to make water-baptism a saving ordinance, that only by submission to water-baptism, with repentance and faith in the Lord Jesus, can remission of sins and the gift of the Holy Spirit be obtained. (Reference here is to Acts 2: 38, 39.) Repentance meant for them to own their guilt in having opposed and rejected Jesus. Baptism in the name of Jesus Christ (in which it differs from the baptism of John) was the outward expression of that repentance." (pp. 61, 62.)

By way of reply the writer points out that it has already been shown from the teachings of Paul that baptism is very definitely a means whereby we associate ourselves with the death, burial and resurrection of Christ, so that it is quite misleading to teach that baptism on the day of Pentecost (Acts 2) was merely the outward expression of repentance.

Obviously Peter's audience on that occasion had become believers through his message; they were convicted of sin, but yet impenitent. They were promised forgiveness of sins and the gift of the Holy Spirit in response to their repentance and baptism. The like promise was made to their children (descendants), and also to Gentiles. Was the promise conditional to the Jew and unconditional to the Gentile? The offer was made to all, and there is not

the slightest hint in scripture that there is one plan of salvation for the Jew and another for the Gentile. The promise is to those who fulfil the conditions, for they are the ones whom God calls.

Does baptism in the name of Jesus Christ differ only in name from that of John? They are alike in one point at any rate: they are both associated with repentance for the remission of sins, but herein lies the great difference, baptism in the name of Jesus Christ is baptism not only in the name, but into the name of Christ (Matt. 28: 19), and it is when we are baptised into the name of Christ that we are baptised into Christ (see Rom. 6: 3).

In the conversation with Nicodemus we find Jesus associating the Holy Spirit and baptism in connection with the new birth (John 3:

Our attention has been directed to an extraordinary statement recently published in opposition to the practice of Churches of Christ. The critic makes two declarations. (1) "The narrative says nothing about the wine, which is an essential portion of the Lord's Supper. It is therefore not to be assumed that Acts 20: 7 refers to the Lord's Supper." If for some idiosyncrasy or other a person cares to take this opinion in opposition to practically the view of the whole of Christendom from first to twentieth century, we may remark that this is a free country. If a critic does not know that the phrase "breaking of bread" or "fraction" came to be used, in a technical sense, of the Lord's Supper, the ignorance and loss are his. But why should the lack of mention of wine annul the testimony of the Acts or of the centuries? How many of our readers have afternoon "tea"? If we henceforth hear of someone's eating a cake (John 3: 5), and it is beyond question that Paul has baptism in mind when he refers to the "washing of regeneration"; besides this, he couples with this the "renewing of the Holy Spirit" (Titus 3: 5). Peter does not stand alone in attaching great importance to baptism.

(d) "Remission of sin and the gift of the Holy Spirit come by faith in Jesus Christ. In connection with the Jews, baptism was a condition. There is no such condition for Gentiles." (p. 62.)

In this passage, and in others like it, Mr. Gaebelein and those belonging to that particular school of thought, encourage the unbaptised believer to think that he has eternal life, forgiveness of sins, the gift of the Holy Spirit, and other blessings accruing from the death, burial and resurrection of Christ, on the ground of faith alone. He accepts the teaching and rejoices accordingly. He feels very happy about everything, and if he is told that some of the things about which he rejoices cannot be rightfully claimed by him apart from baptism, he becomes very argumentative and not a little annoyed. In one particular instance, where the writer endeavored to show an elderly believer the way of God more perfectly, he was accused of trying to push him off the rock, Christ Jesus.

The position of the Christian is like that of the watchman in Ezekiel. If he sounds not the warning and souls are lost, the blood

of the lost ones will be required at his hands. Who can deny that baptism is in the line of the will of the Lord? Neither prophesying, nor casting out devils, nor the working of miracles can take the place of obedience. By comparing Matt. 7: 21-23 with Acts 22: 16 we may safely say that calling on the name of the Lord by itself would not have secured the Lord by itself would not have secured the washing away of the sins of Saul of Tarsus. He had to "obey the gospel," and the particular act of obedience required was baptism (Acts 22: 16). The gospel preacher to-day desiring to be faithful to his commission has no option but to give warning regarding the danger of disobedience. Mr. Gaebelein fails to do this; he states (p. 246): "There is a judgment work coming for all that believe not." Why did he not add, "and obey not"? The answer is that conclusions based on partial truths cannot be defended when confronted by the whole truth. The peculiar part about the sentence just quoted is that it is completed by a quotation from 2 Thess. 1: 7, 8, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." To emphasise the dangers of unbelief and ignore the dangers of disobedience comes very far short of declaring the whole counsel of God. The same may be said of those who teach that we are in Christ through faith in him (John 3: 15, 16, 36) or his name (John 1: 12), but who never make mention of the fact that we are baptised into him (Rom. 6: 3), and into his name (Matt. 28: 19; Acts 13: 5).

Mr. Gaebelein and others stress the fact that Cornelius and those with him received the Holy Spirit before baptism, without realising that this manifestation was a baptism of the Holy Spirit to demonstrate that Gentiles were fit to be received into the church on the same conditions as would admit Jews. Peter was very slow to understand God's purpose in this regard, but still we must recognise one feature that is common to all the recorded sermons in the book of Acts, and that is the fact that baptism was not preached until at least some members of the audience gave evidence of being ready to receive instruction.

In Acts 2 baptism is not mentioned until the hearers cry out, "What shall we do?" Stephen's address (Acts 7) does not refer to baptism, neither does that of Paul in Antioch of Pisidia (Acts 13). (This address, however, is incomplete.) In the house of Cornelius Peter does not preach baptism before the Holy Spirit was poured out upon the Gentiles, but as soon as he is convinced that Gentiles are to be received into the church on the same conditions as for Jews, he commands these Gentiles to be baptised in the name of Jesus Christ (Acts 10: 48).

The miraculous outpouring of the Spirit on this occasion was no evidence of forgiveness of sins or of the permanent indwelling of the Spirit.

In our midst are many believers who claim to have received forgiveness of sins and the gift of the Holy Spirit through faith. It is not within our power to determine the truth or falsity of their statements. They do not like to be shown from Acts 2: 38, 39, that the promise of the things that they claim by faith is dependent upon repentance and baptism also. Not infrequently they refer to Cornelius who, they claim, received the Holy Spirit before he was baptised, but they do not face the fact quite fairly. Cornelius was baptised with the Spirit (a phenomenon quite distinct from the indwelling of the Spirit); he spoke with tongues, and magnified God. All this was but a demonstration of his fitness to be baptised to receive the indwelling Spirit in the usual way. The unbaptised believer to-day claims the indwelling Spirit to prove that he need not be baptised at all!



# Congregationalists and Baptists.

# Federal Conference.

SYDNEY, AUGUST 11 TO 19.

SYNOPSIS OF ADDRESS

THERE is an article in the "Baptist Times" by Dr. Albert Peel, editor of "The Congregational Quarterly," entitled, "Why I Worry About the Baptists."

It is, in the main, a plea for the Outline of Reunion, and contains a rather subtle overture to the Baptists.

In the course of the article Dr. Peel asks four questions of his Baptist friends, the first two of which are, it seems to me, a frank invitation to the Baptists to abandon their historical position. These two questions are:

1. In believer's baptism is the more important thing the confession of belief or the baptism?
2. Is baptism of the Spirit not possible without baptism by water?

I wonder how many generations of Baptists have been asked just these questions? They are questions which are often put to our own folk, too. I must confess a little surprise that so distinguished a scholar as Dr. Peel should have found himself reduced to employing arguments so easily answered.

We (I presume Baptists, too) make no distinction in relative importance between confession and baptism. It would be impertinent for us to make distinctions of that nature between two things which our Lord ordained. Is it not rather impertinent for Dr. Peel to expect us to make such distinction?

Any answer given to the second question may be interesting, but it can make no possible difference to our attitude towards baptism. We would be the last people in the world to limit the activities of the Holy Spirit; we would be similarly reluctant to allow such activities to lessen our loyalty to the institutions given by Christ.

Dr. Peel asks: "Is this (baptism) really sufficient to divide us?" There are some Baptist who would say, "No"; but the Baptist Union has already said "Yes."

We have considerable differences from our Baptist brethren, but we admire them for the lead which they are taking just now on this vital issue.—"The Christian Advocate" (England).

## OR YOUTH.

as a Beverage?

For the Sake of a True Success.

Do you aspire for athletic honors? If so, beware of alcohol.

Do you dream of a business career? If so, beware of alcohol; it blights good judgment.

Do you hope to be an artist or musician? If so, beware of alcohol; it destroys the finer senses.

Do you want to be a leader in any field? If so, beware of alcohol; it leads, and you follow. It leads to ruin.

"One thing I do . . . I press on toward the goal . . ."

speakers, Miss Vawser and Albert Anderson.

Thursday, Aug. 18.—Festival of Evangelism, 7.45 p.m., Pitt-st. Congregational Church; speakers, A. R. Main, M.A., and Dr. J. M. Bader.

Friday, Aug. 19.—Conference Outing, "Our Homes," Pendle Hill.

Business sessions of conference will be held at City Temple, Campbell-st., Sydney.

—W. J. Crossman, Federal Secretary.

# Stumbling Block or Stepping Stone?

IN his words, "None of us liveth unto himself" (Rom. 14: 7), Paul states an irrevocable law of social or corporate life. As we contact with our fellows we inevitably exercise upon them an influence which is either for good or for ill. Splendidly illustrative of this law is the story told of Josiah Wedgwood, inventor of the beautiful Wedgwood china, and a splendid Christian man. To his factory one day came a nobleman desirous of seeing over the works, and Mr. Wedgwood deputed a fifteen-year-old lad to act as guide. The nobleman was smart and clever, but not God-fearing. On his tour of inspection he began to use bad language and make light of sacred things. At first the boy was shocked, but by-and-by he began to laugh at the smart remarks. Mr. Wedgwood, who was following, was hotly indignant. When the nobleman returned to the office the potter picked out a vase of rare workmanship and began to point out its beauties and to describe how carefully and wonderfully it had been made. The nobleman was charmed and held out his hand to receive the vase. But as Mr. Wedgwood was handing it to the visitor he let it fall and it lay shattered in a hundred pieces. The nobleman was very angry. He reproached his host for having destroyed the exquisite vase which he had so wished to possess. But the potter replied, "My lord, there are things more precious than any vase—things which, once ruined, can never be restored. I can make another vase like this for you, but you can never give back to the boy who has just left us the pure heart which you have destroyed by making light of sacred things and by using impure words."

Oh, the power of influence for good or for ill! Little wonder that one has written, "It is a terrible power that I have this power of influence, and it clings to me; I cannot shake it off. It was born with me; it has grown with my growth and strengthened with my strength. It speaks, it walks, it moves: it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be a light to illumine or a tempest to destroy. I must either be an Abel who, by his immortal righteousness, 'being dead, yet speaketh'; or an Achan, the saddest continuance of whose otherwise forgotten name is the fact that man

perishes not alone in his iniquity." Yes! we men and women with clear minds can hope to succeed to-day.

Sufficient experimental work has been done in Europe and America by eminent scientists to prove that alcohol, even in small quantities, retards mental activity and destroys balanced thinking.

The mental sluggard is a social drag. The mind alert is the mind that leads. "Be ye, therefore, of sound mind."

For the Sake of Physical Efficiency. This is a machine . . .

PRUNE thou thy words, the thoughts control That o'er thee swell and throng; They will condense within thy soul, And change to purpose strong.

—Selected.

## PRAYER.

PRAYER is not ended when action begins. Every effort made by a prayerful and God-fearing man is prayer; every hour spent in study by teachers of the Word is prayer for bread to give to other lips; every hour spent in working out the Father's will, every struggle to suppress impatience, to subdue passion, to conquer inclination, every deed of self-denial for the sake of doing good, is an active waiting upon God. Obedience is the golden censer whence the fragrance of self-sacrifice flows forth, and blends with spoken words of supplication, and with sighs and tears and smiles and songs of praise, to make all life one fervent and effectual prayer which rises up acceptable to God.—T. Vincent Tymms.

# Worship.

Wylie Thomson.

WORSHIP, it seems to me, may be divided into the three following classes:—

### 1. Idle Worship.

Many folk may come and go from church services without it having much meaning for them. Their worship makes no demands upon them spiritually, physically or financially.

### 2. Idol Worship.

There are those who worship, but it is not the Lord. Some, as Professor Murdoch observes, worship the church instead of the One who gave the church. Some worship the brick and stone structure in which the assembly come together. Many worship things of far lesser value. There is little difference excepting in civilised and cultural standards between them and those who worship other kinds of idols of wood and stone. With the enlightenment which should be theirs, their case is indeed pathetic.

### 3. Ideal Worship.

The worship of the Lord in the beauty of

holiness calls for lives and beings consecrated to him. Can we withhold from him anything he would desire to have? In ideal worship we enter into the fellowship of giving—not grudgingly or of necessity, but willingly and cheerfully—out of an abundant love for God and man. As the honeycomb overflows with sweetness so does he who worships ideally. May our love for Christ and our faith in his salvation be shown in our desire to send the gospel message forth by our offerings for home and overseas missions.

In a certain cathedral in one of our cities is a figure of the Christ, fallen, with brow bleeding and pierced hand outstretched to receive. I saw withered flowers that someone had put in that hand, and I doubt not that money had been placed therein too. As repugnant as such idolatry is to me I could not help but wonder what we would give if we saw the Lord's hands outstretched to us.

"Give as you would to the Master  
If his hand the offering took."



# The Home Circle.

Conducted by J. C. F. Pittman.

ON reading "The Acts of the Apostles," a commentary by A. C. Gaebelein, one is impressed by a number of emphatic statements that call for examination in the light of scripture.

At the outset two of these statements are taken together, having been selected from sections dealing with the Philippian gaoler and Cornelius respectively.

(a) "This is the Gospel of Grace, that a free and full salvation is given to the sinner in simply believing on the Lord Jesus Christ. It is the same way of salvation to-day as it was then. Every one who denies and rejects it has no hope and is a lost soul." (p. 293.)

(b) "Water Baptism has no place in the proclamation of the Gospel of Grace." (p. 208.)

Mr. Gaebelein's definition is based on partial

## A LIVING HYMN OF LIGHT.

THINK of the number of the stars! May I give you a few details? They tell us that there are 2000 of them visible to the naked eye on any ordinary cloudless night. They tell us that there cross the field of vision in the astronomer's telescope no less than 16,000 stars in fifteen minutes. "The stars also." Think of the beauty of them. They are bright and lustrous, like jewels set in the background of the night; for God has made all things beautiful in their time. Yet nothing is said about their glory. Just "the stars also." Think of the order of them; the stately march with which they pass along, never colliding the one with the other, for God has appointed to each its orbit. There they are, shining in order, like a living hymn written in light.

Think of their distance from us. I am told that the nearest fixed star is nineteen billions of miles away, and half as large again as our sun. Think, for instance, of Jupiter, which is said to be as heavy as fourteen hundred of our earths! And yet God bows it along through illimitable space at the enormous velocity of 29,000 miles an hour! You cannot grasp, you cannot comprehend these things. They are too high; we cannot attain to them. Yet God boasts not of them.

I wonder if you catch the thought that is in my mind, that no expression could better set forth God's great power, to us who are so wont to vaunt our deeds and to boast our paltry exploits, than such a simple mention of his work as his, "The stars also." See the glorious Creator leading forth the stars as the shepherd leads his sheep—just as easily, just as lovingly. "He calleth them by their names and telleth the number of them." O God, how great thou art! How can we speak of thee? We cannot speak; but we do wonder and adore as we see thine almightiness. Will you remember that this might of God is on our part and for our sakes?—Selected.

## FORKED ROADS.

OFTEN a person stands perplexed where roads fork. He is not certain which way to go, but he must decide. He cannot remain where he is; to do so would be folly, even if possible. The road already travelled may or may not help him in decision. And it may be that the roads at the fork are marked so that he knows the destination each reaches. Even so he has a choice to make.

So life goes on that way, choices ever to be made, either when outcomes are unpredictable or well assured. It is at such junctures, if

ever, that it is wise to seek informing advice. We have become accustomed to do this. Confused about the matter of which road to take we stop and ask somebody. Usually we act on what we are told, not even questioning the knowledge or truthfulness of our informant. As far as we actually know he may have started us on a poor, even hazardous, road, or headed us in the wrong direction. But, not doubting him, we proceed and rarely do we go wrong, so dependable are people in directing us.

We are more than fortunate in having so many qualified, dependable persons to advise us when we come to forked roads and wonder which way to go. As we think back over experiences we are grateful for such advice often freely given. It has been sound advice for the most part; at least it has rarely been given to deceive us. We wonder where we might have landed had it not been for assistance in making the choice of a road where roads forked.

Experienced persons—teachers, ministers, business folks—are within reach when youth has a choice to make, and gladly will they advise as to the road to take. It is not a sign of weakness to seek advice; better a bit of advice than the loss or possible danger of taking the wrong road.—"Lutheran Young Folks."

to the Lord's Supper. It is not some syncretism or other a person cares to take this opinion in opposition to practically the view of the whole of Christendom from first to twentieth century, we may remark that this is a free country. If a critic does not know that the phrase "breaking of bread" or "fraction" came to be used, in a technical sense, of the Lord's Supper, the loss are his. But why

## THE MOST LASTING WORK.

IF you wish to work for the present generation, then write on paper; if you wish to work for the next generation, then write on marble; if you wish to work for a future age, then write on brass; if you wish to work for the last generation, then write on some Egyptian pyramid; but if you wish to write for eternity, then place your thoughts on the minds of little children.

## ON THE BORROW.

It was the day of the school concert, and the audience consisted mainly of mothers, proud or envious, according to the parts that their children were playing.

One small boy came on to the platform. Striking a bold attitude, he began:—

"Friends, Romans, countrymen, lend me your ears!"

Whereupon one of the mothers turned to her companion.

"There, that's the Jones' boy," she said tartly. "He wouldn't be his mother's son if he weren't trying to borrow something."

Farmer.—You're not afraid of early hours, are you?

New Hand.—No. You can't stop too early for me.

"Too bad Shakespeare wasn't born in London."

"How's that?"

"I said he was, on that exam."

# The Family Altar.

J.C.F.P.

## TOPIC.—OVERCOMING THE WORLD.

Monday, July 18.

I WRITE unto you, young men, because ye have overcome the evil one.—1 John 2: 13. Thus, sound doctrine and helpful exhortation is interspersed with sincere congratulation. "Little children" are commended because they "know the Father," and they cause their "sins are forgiven," and they are congratulated for their strength, as evidenced by their overcoming the evil one. Yet, the apostle shows, there are perils ahead and foes still to be encountered.

Reading—1 John 2: 12-17.

Tuesday, July 19.

Ye are of God, my little children, and have overcome them; because greater is he that is in you than he that is in the world.—1 John 4: 4.

The spirit of antichrist can be successfully met and overcome only by the greater spirit promised to believers. Error must be answered by truth; hate must be overcome by love; vice must be supplanted by virtue. Our great Conqueror is always willing to come to our help, and is always more than a match for the evil one.

Reading—1 John 4: 1-6.

Wednesday, July 20.

For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith.—1 John 5: 4.

Not that there is intrinsic merit in ourselves or what we believe. The secret is in our being linked to omnipotence. Christ has already overcome, and we, associated with him by faith, can do likewise.

Reading—1 John 5: 1-12.

Thursday, July 21.

To him that overcometh will I give to eat of the tree of life, which is in the paradise of God.—Rev. 2: 7.

Thus we are reminded of the garden of Eden, with its tree of life, and informed that in the Eden of heaven there will also be the tree of life. "To be permitted to eat of that tree is but another expression implying the promise of eternal life, and of being happy for ever." But only to those who overcome are promised the eternal felicities of heaven.

Reading—Revelation 2: 1-7.

Friday, July 22.

He that overcometh shall thus be arrayed in white garments.—Rev. 3: 5.

It appears that the white robe is expressive of purity and holiness. Only those who overcome can wear this robe, yet the humblest and weakest disciple can be made more than a conqueror through him who loves us.

Reading—Revelation 3: 1-7.

Saturday, July 23.

These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they also shall overcome that are with him, called and chosen and faithful.—Rev. 17: 14.

All men are called by the gospel, but not all accept it, and not all who do so remain true. Overcomers are "called and chosen and faithful."

Reading—Revelation 17.

Sunday, July 24.

Be of good cheer: I have overcome the world.—John 16: 33.

We have abundant cause for good cheer, because Christ met and conquered Satan, which is a sure guarantee that if we bravely face the foe we also shall gain a glorious victory. "I have overcome," says Jesus. This is our boast, and our only hope.

Readings—Psalm 29; John 16.



## Satan's Devices.

2 Corinthians 2.

Prayer Meeting Topic for July 20.

H. J. Patterson, M.A.

PAUL is talking of forgiveness and himself forgiving as he says, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." Some folk have ruled out the devil. Let such beware. I do not stand for a devil caricatured for us so frequently as an ugly person with horns and tail. No one would ever wish to have dealings with such. Paul tells us in another place that he is transformed into an angel of light, and that he may deceive even the very elect. Paul was not ignorant of his devices at that moment, but many have and will continue to be ignorant.

### He Works Under Cover.

This is good policy. Often God is wrongly blamed for suffering and trouble. It was urged upon Job that all his suffering came from God. This was wrong. God is not a person to cause the agony and suffering some ascribe to him. "Why doesn't God stop the war?" is a good example of the evil machinations of that age-old enemy of the human race.

Does he not come through natural appetites and tastes? These are perfectly natural and good in themselves, but may be perverted. The appeal to Eve was to a sense of beauty and a desire for knowledge. There is nothing wrong in such desire, but to doubt the word of God is wrong. Is it not true that the approach is sometimes made through love of home, of place, of prosperity and of children? The temptation comes, travelling along a road that seems legitimate, but such temptation to do the wrong thing brings evil results. There is always that choice to be made between the good and evil thing. The end does not justify the means. Christ gave the supreme example in his own temptation. It was perfectly right that he should satisfy hunger, that he should have the world and capture the imagination of men's hearts, but the means suggested of gaining the end were wrong. Study carefully the principle involved in every action.

### Beware When

(1) It is represented as being for a good cause. If it is for a good cause give your money or act as the case may be, as a Christian should, but do not let that selfish gambling spirit obtrude itself. Do not lie one to another even for a good cause. It is never Christian and is never justifiable. It is of the devil.

2. When there is a temptation to evade the cross. To act wrongly to save our own skin is despicable. "Take up your cross and follow me," said Jesus. Our own comfort is little compared with the suffering of Christ if we fail.

3. When the word of God is kept in the background and the gospel of Calvary omitted. When men tell us there is no such thing as sin and no need of a Saviour. If there is a virtue, in self-righteousness the New Testament does not declare it, yet many trust in it to-day. Keep the necessity for repentance out of sight and to that end the word of God must be forgotten. Doubt of the teaching of God's word is the old sin of Eden.

4. When there is a doubt of God's love. Many have been slain by this. "God is love" is true. We are not ignorant on this point if we look to Calvary.

Are you ignorant of his devices? But he flatters, appeals and threatens. Beware! I trust you may triumph gloriously.

TOPIC FOR JULY 27.—THE APPEAL TO CHRISTIAN SCHOLARSHIP.—1 Timothy 5: 17; 6: 3-10.

## Our Young People.

Conducted by Keith A. Jones

### A QUERY FOR YOUTH.

Why Outlaw Alcohol as a Beverage?

#### For the Sake of Health.

ALCOHOL is a poison.  
It is a habit-forming narcotic drug.  
Its habitual use is harmful to the individual and injurious to the race.  
Everyone wants good health. It is beyond price.  
Health is essential in an "abundant life."



Roma (Qld.) Bible School at Annual Picnic.

#### For the Sake of Mental Efficiency.

Only men and women with clear minds can hope to succeed to-day.  
Sufficient experimental work has been done in Europe and America by eminent scientists to prove that alcohol, even in small quantities, retards mental activity and destroys balanced thinking.  
The mental sluggard is a social drag.  
The mind alert is the mind that leads.  
"Be ye, therefore, of sound mind."

#### For the Sake of Physical Efficiency.

This is a machine age.  
The demand is for physical strength to keep pace with mechanical speed.  
Next to mental alertness there must be physical fitness.  
Your body—"the temple of the Holy Ghost."

#### For the Sake of Safer Living.

The drinking driver is a menace to everyone, including himself, and the drinking pedestrian is never beyond danger.  
We should all see to it that what we do does not endanger the lives of others.  
Suppose any of these should be drunk, how safe should we be—policeman, fireman, bus driver, train engine-driver, wireless operator, captain and officers of ships at sea?  
Are we above any of these, or do we have some responsibility to our own group?  
No one can escape his responsibility.  
"The Christian is more concerned about others than self."

#### For the Sake of Self-Respect.

Drinking is, largely, ignorant or wilfully selfish.  
There is nothing to boast of in being a follower of "the crowd." Because "the crowd" does a thing, does that make it right? Awful.  
Self-respect is more to be desired than much applause.  
Respect yourself; others will then respect you.

"They are slaves, who dare not be,  
In the right with two or three."

#### For the Sake of a True Success.

Do you aspire for athletic honors? If so, beware of alcohol.  
Do you dream of a business career? If so, beware of alcohol; it blights good judgment.  
Do you hope to be an artist or musician? If so, beware of alcohol; it destroys the finer senses.

Do you want to be a leader in any field? If so, beware of alcohol; it leads, and you follow. It leads to ruin.  
"One thing I do . . . I press on toward the goal . . . of the high calling of God in Christ Jesus."

#### For the Sake of Your Own Life.

Your body—it is not yours; it has been loaned to you. It rightly belongs to God; it is to be used for him. Its value and God's ownership must not be forgotten.

Your mind—God gave it to you. No thinking would be possible if he withheld the gift. Your mind belongs to him; it must be used for him. It must be kept clear and free.

Your activities—you live in a world God created; you have your activities in this world. He made the world for deeds. Some things we do, destroy; some, build up. Your deeds must build, for you belong to him.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."  
Adapted from a leaflet by D. S. Patterson.

### "OH, WHAT'S THE USE?"

A YOUNG man ran for the legislature of Illinois and was badly beaten. He next entered business—failed—and spent several years paying up the debts of a worthless partner. He was in love with a beautiful young woman to whom he became engaged, but she died. Entering politics again, he attempted to get a nomination for Congress, and was badly defeated. He tried to get an appointment to the United States Land Office, but failed. He became a candidate for the United States Senate and was defeated. Then he became a candidate for Vice-President, and was once more defeated. . . . One failure after another—bad failures—great setbacks. Then he became one of the greatest men of America—Abraham Lincoln.—"The Front Line."



Bible School at Willemerka (S.A.) on the Occasion of the First Anniversary.



## Here and There.

OUR New South Wales Conference Executive will entertain Dr. Jesse M. Bader at a dinner on Wednesday, Aug. 10.

Victorian General Dorcas sisters will held their meeting on Wednesday next, July 20, in Swanston-st. lecture hall, from 10.30 a.m. until 4 p.m. All sisters are welcome.

Bro. W. S. Lowe, preacher of Margaret-st. church, Launceston, Tas., has kindly consented to contribute monthly a Tasmanian Newsletter to our pages. His first letter appears in this number.

Owing to the indisposition of the secretary, and the clashing of the date fixed for the great fellowship rally (Sept. 12) with other important dates, the Victorian Social Service Committee has postponed this event till Oct. 12. The women's meeting planned for Friday, July 22, has also been postponed to a date to be fixed.

Bro. A. N. Hinrichsen, with his wife and family, will leave Melbourne on Friday for a brief stay at Wangaratta. He will shortly go on to Sydney, and by the "Niagara" to America, where he expects to study at Butler University, Indianapolis. Our brother recently closed a profitable term of service with the church at Bendigo.

A series of group meetings has been arranged by the Victorian Women's Mission Band Committee in the metropolitan area. Miss Vawser is planned to speak at each meeting. All the women of our churches are urged and invited to be present. Particulars of dates and places of meetings will be found in our "Coming Events" column.

The Independent Church building, Collins-st., Melbourne, should be filled on Sunday afternoon, July 31, at the rally for Bible classes, fellowship groups and interested friends, arranged by our Victorian Young People's Department. Dr. Jesse M. Bader, of U.S.A., is to give the address. The gathering is sure to be an interesting and profitable one.

Several visitors to the C.E. Convention have intimated their intention of accepting the Board's invitation to visit the College of the Bible during their stay in Melbourne. It is hoped that, in co-operation with the Victorian Young People's Department, a welcome tea will be arranged at the College on Friday, August 5. Special transport to and from the College will be provided, if possible.

"The Messenger" (Presbyterian) states that Dr. C. Anderson Scott is under no illusion as to the prospects of union with the Church of England. He was a delegate to the Conference of Faith and Order, and speaking in the Assembly of the Presbyterian Church in England, he said: "After nearly forty years' experience of service in this movement I do not feel it is any longer worth our while to continue a conference whose object is a union which will include the Church of England."

Mr. Arthur Moe, in the "Children's Newspaper," tells of one good thing that Hitler has done, writing as follows:—"However they may differ from Herr Hitler in some matters, thinking people will heartily approve his ban on jazz and all that goes with it. It is one of the strangest things in modern history that the American people, who still treat the thirteen million negroes and half-castes of America with scorn and too often lynch them, should have borrowed from them savage rhythms which make the substance of the noises known as jazz, swing, hot-numbers, and other names as stupid as the matter they seek to describe. From America jazz has spread to Europe, and with it the crooners who moan through the microphone, as well as the general degradation of musical instruments. Upon all

these deformities of the human body the Germans are frowning. The Hitler Youth Movement is restoring to Germany the lovely folk-songs and dances and the entire heritage of German music."

"The Christian Evangelist" (U.S.A.) in its May 12 issue states that "the administrative committee of the International Convention has appointed Jesse M. Bader, New York City, as fraternal delegate to the Australian Federal Conference of Churches of Christ, which is to be held in Australia, Aug. 11-15, 1938. Mr. Bader is secretary of the Department of Evangelism of the Federal Council of Churches of Christ in America and is also general secretary of the World Convention of Churches of Christ. His worldwide acquaintance with Disciples of all countries and his place of leadership in America will make him a distinguished and efficient delegate to the Australian Conference."

Invermay, a suburb of Launceston, with a population of approximately 10,000, presents one of the greatest opportunities for our work in Tasmania. Bro. J. E. Thomas has labored faithfully there since the beginning of February, and has been the means of strengthening the brethren and leading many to know Christ. During the past four weeks he has preached powerfully in the Star Theatre to congregations averaging 200. During this special effort eleven souls have been won for Christ, and contact has also been made with many others. The management of the theatre assisted in every way. Bro. Thomas will conclude his ministry at Invermay on July 24. For health reasons Bro. Thomas is compelled to relinquish mission work. He expects to return to Melbourne on July 26, and hopes after that to settle down to work with some church.

Bro. L. E. Snow, preacher of the church at Warragul, Vic., writes: "For years there has been a growing conviction that an advance should be made in our work in Gippsland. A few months ago Bro. H. G. Rasmussen, of Coburg, and Bro. C. Warmbrunn, of Dandenong, each offered to assist if development were possible. On Sunday, July 3, the Warragul church opened a meeting-place at Mee. Bro. Morris, conference president, presided at the opening meeting, and Bro. Rasmussen addressed the gathering. Bro. Warmbrunn and the Warragul preacher, assisted by Bro. Kemp, of Trafalgar, organised the start. There were forty-eight people present; of these twelve were from Warragul and six from Melbourne. It was a most encouraging meeting on a very wet day. Much difficulty has been experienced in securing a meeting-place, but the Masonic Hall has been made available, and fortnightly meetings have been planned."

At the recent Annual Council of the National British Women's Total Abstinence Union, in a discussion on the growth of "occasional licences," some sad stories were related of moral tragedies overtaking young women after attending dances where drink had been served (says "The Christian World"). Helpless drunkenness of young girls after these functions was alleged to be quite common, and the council resolved to take active steps to endeavor to check the grant of these opportunities for drinking into the early hours of the morning by mere boys and girls. The grant of occasional licences for these functions—almost without inquiry—was strongly criticised. Mrs. J. C. Wylie said that the increase of sherry drinking and of cocktail parties was undeniable. Dr. Wesley, a woman doctor, said that two cocktails contained more alcohol than a large whisky, and many contained absinthe—so deadly and poisonous a drug that it had been altogether prohibited in France and Switzerland.

At Chatswood, N.S.W., the conference president (Bro. F. E. Alcorn) gave a thoughtful message on morning of July 10. After Bro. Whelan's gospel message a man made the good confession. On July 5 the birthday tea tendered to Bro. Whelan by the ladies of the church was attended by over 250 members and friends. This was followed by a public meeting, when representative speakers spoke feelingly concerning the work of Bro. and Sister Whelan. The chairman (Bro. W. H. Hall) mentioned that over 400 additions had been made to the church during Bro. Whelan's ministry, as well as 167 additions to other churches during missions conducted by him. Bro. M. D. Hunter, on behalf of church, presented Bro. Whelan with an inscribed fountain pen and pencil. The ladies sent a beautiful floral basket of fruit to Sister Whelan, who through illness was unable to be present.

### WOMEN'S CONFERENCE CHOIR, VIC.

AS a result of a paragraph in "The Australian Christian" some months ago the Women's Conference Choir has been able to help the following churches:—Surrey Hills, Williamstown, Oakleigh, Preston, Essendon and Thornbury. During the remaining months of this year we purpose giving concerts at Blackburn, North Essendon, Bambera-rd. and Moreland.

The choir has been in activity now for about fifteen months, and is pleased to report having raised almost £100 for various causes. This amount includes £54/6/- for the Sarah Myer Memorial, and £10 for social service. I think you will agree that this is a creditable work for 30 ladies, under the leadership of Miss Pittman. The ladies pay for their own music and also their travelling expenses to concerts, thus enabling the church to make a larger amount.

During past month Mrs. Lawson entertained the choir at her home, where a very enjoyable evening was spent, and a presentation made to our much respected leader, Miss Pittman.—Ettie Chipperfield, hon. sec.

### W.A. WOMEN'S AUXILIARY

MRS. YEOMANS led the devotional session on June 7, assisted by Mrs. Black as soloist. Mr. Riches gave a missionary talk. The president (Mrs. Smilie) presided over the business session, and welcomed several sisters back after illnesses.

The syllabus for the year was read by the secretary, and approved. Mrs. Berry brought greetings from Tasmania and the Eastern States. Mrs. Whitham thanked the various guilds for bedsocks for patients at Wooroloo Sanatorium.

A needy case at Northcliffe has been substantially helped by the women's auxiliary, and letters of gratitude have been received. July 5 meeting was, under the devotional leadership of Sister Mrs. Payne.

Delegates to the Federal Conference will be Sisters Beck, Ellis, Althorpe and C. Nelson. These members were wished journeying mercies and a pleasant and profitable holiday.

Mrs. Digwood reported successful meetings of the Young People's Department, and a dinner at Subiaco, where 62 young women sat down to dinner.

It was decided to hold a foreign mission display at Subiaco on Sept. 27, and the annual home mission tea and rally at Lake-st. on Oct. 25.

Sisters bade farewell to Mrs. Riches, and wished her much joy and happiness in her new field of labor at Kalgoorlie.—A. Pollard, sec.

### ADDRESS.

H. Miles (secretary Blackburn church, Vic.)  
—16 Parkside-st., Blackburn.



# News of the Churches.

## WESTERN AUSTRALIA.

**North Perth.**—Meetings have been well attended. A Bible school girl recently confessed Christ. An at home was held at the home of Mrs. Gordon on June 15. Miss Stewart was the speaker, and an enjoyable time was spent. On June 16 the girls' culture club held a social, proceeds for overseas mission funds. A ladies' aid social was enjoyed. Mr. Urquhart, of Perth Bible Institute, recently gave a lantern lecture in the chapel. The roof of the chapel has been painted, and minor repairs effected.

**Perth (Lake-st.).**—Splendid meetings continue, special features being Pentecost and our open Bible. Bro. Paget and Jas. Gordon exhorted church. Two girls from Bible school were baptised. Mr. Shenk gave an illustrated lecture dealing with his work amongst the aborigines. The brotherhood received a great loss by the calling home of Bro. John Beck. He was a man of God, full of the spirit of Christ. Christian sympathy is extended to the bereaved ones. Our aged Sister Silvester is confined to her home by illness. Several members expect to attend Federal Conference.

## QUEENSLAND.

**Maryborough.**—On July 3 addresses by Sister Edna Vawser, from India, both morning and evening and at Bible school were much appreciated. Her lantern lecture on July 5 was well attended and very interesting. Her solo was also appreciated. Ladies' guild held a successful social afternoon on June 30.

**Annerley.**—On July 3, 35 sat for scripture examination. During the afternoon Bro. N. G. Noble addressed Bible school at Rocklea, and conducted a gospel service. Mrs. Saunders, of Hendra, spoke to ladies' guild on July 5; subject, "A Visit to Cairo." Offering was devoted to missions overseas. Sister E. L. Milliken is slowly improving in health.

**Macrooka.**—J. Larsen terminated his ministry with the church on June 19, both meetings being well attended. He spoke in the morning on Phil. 1: 27, and at night on "The Rich Fool." Three young ladies made the good confession. During the six months of Bro. Larsen's ministry there have been 11 additions. The church has decided to enter the circuit.

**Rockhampton.**—On June 29 Sister Edna Vawser's films of "Our India" and her message in song were an inspiration to an audience of 70. Ladies' guild also appreciated our sister's presence at their meeting. Prayer meetings are increasing. 18 brethren are being used for new quarter's plan. Some give excellent service in preaching fortnightly at Moongan. Members rejoice in the recovery of Bro. G. Hook. Bible school now meets in afternoon. There were fine services on June 26, when 114 broke bread.

**Mackay.**—Recent visits by Bro. A. W. Ladbroke, Sister E. Vawser and Bro. Macnaughtan have been appreciated. There was a good attendance at Miss Vawser's excellent moving-picture lecture on India. Bro. Clark is back after assisting in Rockhampton mission before proceeding on holidays. During his absence meetings were conducted by local brethren. Mrs. R. Smith and Mrs. Brock have been received into fellowship by letters of transfer. July 3 was the first anniversary of the inaugural meeting of the church in the new building. The month is being celebrated as anniversary month.

## SOUTH AUSTRALIA.

**Bordertown.**—On June 23 the lantern lecture of Bro. A. Anderson (F.M. secretary) was much appreciated. On July 3 Bro. E. P. Verco exhorted, and Bro. Russell preached on "And it was night." Eight scholars sat for S.S. exami-

nation. The church extends deepest sympathy to Mrs. Hould and girls in the loss of their husband and father.

**Aldgate Valley.**—At G.E. anniversary in June H. R. Taylor, B.A., of Unley, was speaker on the Sunday afternoon. Endeavorers taking the gospel meeting. The following Thursday the Y.P.S.C.E. gave the juniors a birthday social. R. Hilford, of York, recently gave a lantern lecture on P.M. work. At Dorcas annual meeting visitors from the city were present, Mrs. T. Edwards being speaker.

**Dulwich.**—Through increase campaign Bible school attendances have improved to over 70. Boys now almost equal number of girls. For P.M. offering £85 was given on first Sunday, plus £25 contributed during year for orphan support, plus £1/10/- voted by J.C.E.; total, £112. July 3 amount was £8 ahead of last year. Bro. and Sister Aubrey Leggo have been transferred to Balaklava. Improvements to lighting system and baptistry are being considered.

**Queenstown.**—On July 3 Bro. Brooker exhorted the church, and at gospel service delivered the message. On July 10 Bro. Foote, jun., exhorted the church. At 7 p.m. Bro. Brooker preached on "Faith." During morning service a sister was baptised and afterwards received into fellowship. On afternoon of July 3 several scholars sat for scripture examination. On evening of July 5 the annual teachers' meeting was held, and on the 6th the annual meeting of the sunshine club was well attended.

**Mt. Compass.**—The Bible teaching campaign conducted by Bro. Ewers did much good. There were five confessions, and other interested people were drawn closer. The splendid addresses were full of teaching for the building up of Christians. Since then at the week-night service a remarkable conversion was revealed, when a man confessed Christ. The following Sunday night a married woman made the confession. These have all been baptised. Bro. Killmier is giving a series of addresses on the second coming of Christ.

**Murray Bridge.**—On July 3 Bro. Wilkie Thomson commenced his second year's ministry with the church. During the year 18 have been added to the church, and 20 have been transferred from the district. Meetings on July 10 were well attended, Bro. Thomson speaking at both services. Two scholars from Bible school confessed Christ since last report. The church appreciated fine messages by Mr. Brenley Evans, of Edwin Orr's party, and also a lantern lecture by Bro. Hilford in aid of P.M. offering. A large number of Endeavorers journeyed to Mt. Barker to attend rally on July 9. Bro. Collins was present after illness.

**Hindmarsh.**—On July 10 there was a very good attendance in the morning, when Bro. Saunders delivered a good message on "The Grace of Quietness." Four young sisters who were baptised the previous Sunday were received into fellowship (Patty Myers, Sylvia Moore, Daphne Harris and Joyce Olds). The foreign mission offering on July 3 amounted to £17/10/-. At gospel service Bro. Saunders preached a searching message on "The Cleansing Blood of Christ." A ladies' choir sang a two-part anthem and Miss Lorna Goodall belted with a solo. Hindmarsh delegation to C.E. World Convention is Bro. and Sister Saunders, Bro. and Sister Outlaw, Bro. Magor, Sister Melva Parker.

**Unley.**—Bible school anniversary services were held on July 10. Bro. P. B. Wood, superintendent, presided at Lord's table. Bro. C. Schwab, from Grote-st. church, read names of officers and teachers, while they stood, and delivered to them an impressive charge and exhortation. Address followed on the super-

lative value of God's Word. Large crowds listened to children's musical service, conducted by Bro. Blackby, in afternoon, which was a real treat. Bro. Taylor addressed children and congregation in evening on "Men as Grass-hoppers." Sister Mrs. O. N. Noake, a foundation member, a consistent and godly church worker for many years, passed away on July 8. She and Mr. Noake were at the Lord's table on previous Sunday. Deep sympathy is felt for him in his loss.

## VICTORIA.

**Northcote.**—Meetings were resumed in the newly renovated chapel on July 3. At recent Bible school annual meeting the secretary reported seven scholars having confessed Christ during year ending June 30. Overseas missions offering, £23/13/4.

**Ballarat (Peel-st.).**—Bro. A. Graham spoke to a fine meeting on morning of July 10 on "Is my name Judas?" E. H. Randall, who commenced full-time ministry on July 3, spoke at gospel service to a splendid audience. Bro. Geo. Watkins rendered a solo.

**Bentleigh.**—The church learned with regret of the removal to Northcote of Sisters Mrs. Wheat, Misses Doreen and Pauline Wheat and Ron and Wilma. On July 10 Bro. and Sister Hunt and their son Alf, were welcomed into fellowship from the church at North Williamstown.

**Carlton (Lygon-st.).**—Three good services were held on July 10. Mr. Baker spoke at all meetings. Record attendance at Bible school of 110. F.M. offering is now over £30. The church expresses sympathy to Mrs. Gilson and Mr. Kerrigan in their recent bereavements.

**Ivanhoe.**—Bro. Coventry gave his illustrated talk on "Our India" on June 26. At a social evening on July 7, Chinese friends contributed a musical programme, and a brief talk was given by Mr. J. H. Robinson, B.A. An appeal for Chinese Relief Fund was well responded to.

**Oakleigh.**—The church has suffered a great loss by the death of the secretary, Bro. D. S. Inman. Good meetings were held all day on July 10, and at the close of Bro. Mudge's evening message a young man took his stand for Christ. Sister Leeson, matron of the Christian Guest Home, was received into fellowship.

**Ballarat (Dawson-st.).**—There were excellent services on July 10. Bro. Bert Feary gave a much appreciated address to the church. F.M. offering has reached £120, a considerable advance upon any previous occasion. It is hoped to rise a little higher yet. Sister Mrs. Bailey left on July 9 for an extended visit to her sister in Queensland.

**Essendon.**—July 3 and 10 attendances were somewhat smaller. Speakers were Bro. R. W. Payne and A. E. Illingworth. Bro. Westwood spoke to Bible study group on July 6. Visitors included Bro. and Sister Dale, of Mosman. Miss Hitch has returned from Japan. Offerings have been received for F.M. department and also Chinese Red Cross appeal.

**Bet Bet.**—Meetings have been up to average attendance. Bro. McKenzie continues to labor faithfully with the church. Bro. Jas. Currie, owing to impaired health, recently resigned as treasurer of the church, a position he held for some 18 years, giving loyal and faithful service. As a token of love and esteem Bro. Currie was presented with a travelling rug. Overseas mission offering to date is over £11.

**Stawell.**—The sale of work held on June 30 was very successful, a profit of about £13 being realised. Bro. Arnold, of Kaniva, delivered both addresses on July 3. Sister Mrs. Trezise, of Ballarat, has had fellowship with the church. Good attendance at Bible school. Bro. J. Pritchard has been added to teaching staff. Scholars are practising for a concert to aid S.S. funds. Bro. Crossett, of Baptist church, gave the address on morning of July 10, and at night Bro. Smith preached on "The Changeless Christ." Attendance was very fair. Bro. Jackson rendered a solo.

(Continued on page 444.)



# Foreign Missions.

Conducted by  
A. Anderson, 261 Magill Rd., Tranmere, S.A.

## ANNUAL OFFERING.

INSUFFICIENT reports have come to hand to give any estimate of the result. A few South Australian results to hand reveal that mostly last year's averages will be maintained, and in a few cases increases can be expected. It is pleasing to note that at the end of June, 1938, income had increased during the ten months' period over £300. If the annual offering exceeds that of last year by a few hundred pounds, the position at the end of the year should be satisfactory. Till the end of August, the real position will not be known. Against any advance in income it is well to remember that the additional workers sent out, and other liabilities, have added several hundred pounds to our costs. Remember, it is not too late to share in the offering. Prompt remittances will help us to gain an early estimate of the result.

## MISS LAMBERT'S ILLNESS.

LAST week we reported that Miss Lambert had not been well. Further reports show that there has been some response to the treatment. Miss Lambert has now returned from the hills, and writes hopefully concerning her speedy recovery.

"Miss Foreman and I arrived at Dhond last Monday. Then doctor kept me till Friday under observation. As Dr. Michael came back on Thursday, they held a consultation as to what will be best to do. I am to return to Dhond this week-end for a further course of treatment. Dr. Oldfield is very hopeful of my recovery. The trouble, of course, necessitates months of very careful diet. Doctor says it will be some time before I will be able to do any work. It is a great disappointment to me to think I have returned from a holiday in this weak condition of health. There is so much to do, and we are so short of workers, so it comes doubly hard. After a hot season things generally seem to be at sixes and sevens, but seldom as they are at present. Fortunately we are having much cooler weather than we do as a rule at this time of year. The rains broke early—about the beginning of the month. Already green grass has shot up, so the farmers will be pleased. Most of the missionaries seem very well after their vacations, and I am glad, as they all seem to have as much work as they can do."—G. Lambert.

## MARY THOMPSON BUNGALOW.

AT last the memorial bungalow is completed, and Miss Foreman is in occupation. How it would have rejoiced Miss Thompson's heart had she been able to see the home that was built in honor of her forty-three years' loyal service to India! We feel sure that as our workers occupy the new building, the fragrance of the memory of our late sister will inspire and encourage them in their varied and difficult tasks. Dr. and Mrs. Michael will occupy one of the flats in the bungalow now they have returned from language school.

"Just a short note to say that at last the new bungalow is occupied. I moved my goods over last week, and have started house-keeping on my own. I find the rooms very comfortable and convenient. This is a fitting memorial to one who spent so many years in India, and will be a blessing to those who follow in the years to come. I must write a word of appreciation of the kindness and hospitality of Dr. and Mrs. Oldfield during the months I lived

with them. They have also done much toward making me comfortable in my new home. As the time of the annual offering draws near, we think of you all in your special efforts. May July 3 be another day of rejoicing."—L. M. Foreman.

## DR. AND MRS. MICHAEL BACK AT DHOND.

SO our three months at the Mahableshwar language school have come to an end, and the school has closed until next March. In the last letter we told you something about our trip to Wai hospital on the way back to Dhond. It was certainly a very delightful and helpful experience. Dr. Beals and his wife, who is also a doctor, and Dr. Hume are the three European doctors. They have also two Indian doctors, one a man and the other a woman, and there are two European nurses. Dr. and Mrs. Beals, although both in their sixties, I understand, still lead very active lives. Having eaten, they meet with every member of the hospital staff in one of the operating theatres at 7.15 every morning for a short devotional period. The staff take it in turns to lead this session. Then rounds begin, and sometimes a little operating before leaving for the village at 9 a.m. There, in an old house used as a dispensary, Mrs. Beals sees the women and children, and the men of the staff take it in turns seeing the male patients. They are kept fairly busy until 11 a.m., when they return home for something to eat. Until 3 p.m. as little hospital work as possible is done by them, the time being used for correspondence, reading, resting and other jobs. Then after a little tea they go to the hospital again and begin operating, repeat rounds, etc. They are generally kept fairly busy until dinner at night.

There are many aspects of the work, of course, which have not been mentioned. Dr. Beals rides around on his push-bike like a young man. We very much appreciated throughout the hospital the atmosphere of service for Christ, and believe that a great work for him is being carried on in that place.

Last Thursday, after eight days at Wai, we left by the 8 a.m. bus for Poona, a distance of about 50 miles, I think. The atmosphere was beautifully fresh, and after the rains, a little grass was springing up, making the scenery quite attractive.

After some hurried shopping in Poona we caught the 4.30 p.m. train to Dhond. Dr. and Mrs. Oldfield were at the station, and we had

not long put our luggage into the ambulance when Mr. and Mrs. Thomas and Dr. Kent, the other members of the Mahableshwar house party, arrived from Baramati.

That night we slept at Dr. Oldfield's bungalow, and the next morning got our goods over into the new bungalow, later shifting in. The bungalow is complete, though, of course, there are several little things we have yet to put in order. To-day we met the Christian folk in the hospital waiting-room at the church service. It is good to feel a bit more settled at last, although we have had some very enjoyable experiences. To-morrow we start language study in earnest again with the pundits. The weather here now is not very hot at all. The wind is fairly strong at times. There has only been an occasional sprinkle of rain here since we arrived.—L. J. Michael.

## AN INDIAN FESTIVAL.

NOT far from here there is the tomb of a Mohammedan, about five miles away in a rocky out-of-the-way spot, and yet every Thursday in July hundreds of people go to visit that tomb, both Hindus and Mohammedans, and hundreds of animals are sacrificed for merit. Last Thursday was the first day, and our preachers went to witness. The people said, in reply to something our preachers had said, that if they did not sacrifice animals there would be less rain. They drew attention to the few animals that had been killed that day and to the absence of rain. Then when the preachers told me, I said that I did pray it would rain that it might help them to understand that it did not depend on their sacrifices, but before I prayed God was sending the clouds along, and that night it rained steadily nearly all night, and there has been a lovely steady rain each day and night for the three days since. The man to whose tomb they go was a Mohammedan and a good man. We would say he was a saint to convey what they mean. They know no more of him than that, and they think they get merit by visiting and sacrificing at his tomb, and people go from long distances, even from Bombay, both Hindus and Mohammedans, for this purpose.—Florence Cameron.

## LEGACY.

THE Federal Board acknowledge with gratitude a gift of £50 representing a bequest from the late Mrs. Spence, formerly a member of Lygon-st. church, Melbourne. This sister was always generous in her gifts to the work of the Lord, and left this final gift as a token of her abiding interest in the Lord's work overseas. Such worthy gifts should inspire others to do likewise.

## SMOOTHING OUT DIFFICULTIES

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# Too Good To Be True.

Dr. F. W. Boreham.

Verily, verily, I say unto you . . . —John 5: 24.

THE New Testament is particularly emphatic in its protest against the heresy that a thing may be too good to be true. When Jesus had something supremely great and supremely good to utter, he invariably prefaced it with a Verily, verily. It was his divine way of stressing the essential dependability of the biggest and best things that fell even from his wondrous lips. And, in the same way, when Paul finds himself about to make a proclamation of such magnitude and such excellence that he catches his breath at the sheer wonder of it, he introduces it with "This is a faithful saying and worthy of all acceptation." The stupendous grandeur and the ineffable beauty of the statement that he is about to make renders him unusually conscious of its absolute authenticity. "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners."

## A Good Word for Tall Stories.

The years, as they multiply, teach a man two outstanding lessons. The first is that the big things are the true things; the second is that the good things are the true things.

I go for a walk with my friend. My companion has two hobbies: he is an angler by daylight and an astronomer by dark. We set out just before dusk and soon find ourselves sauntering along the river-bank. Suddenly, beside an immense willow, my friend pauses.

"My word," he exclaims, excitedly, "it was just here that I landed one of the finest trout I has ever been my good fortune to bring home! It was as big as this!" He holds his open palms a considerable distance apart.

Now my friend is the soul of honor. Nobody who knows him would suspect him of prevarication or even exaggeration. And yet I confess that my brain refuses to register his graphic description of the dimensions of the noble trout among its memorised records of exact scientific phenomena. Memory, I remind myself, plays strange pranks in such matters.

But as we proceed upon our stroll, darkness falls and the heavens spread their shining splendors before our upturned gaze. My friend forgets his angling and becomes absorbed in his astronomy.

He points out the various constellations and comments upon their peculiarities and idiosyncrasies. He talks about the sun, the moon, the planets, the stars; their relationship to the earth and to each other. And then he proceeds to enlarge upon the immensity of each shining orb; upon the distances that separate them, and upon the incredible speed at which they travel. He talks in terms of millions and billions and trillions. My brain reels. For who can grasp the idea of a million, to say nothing of millions of millions? Yet it does not occur to me to suspect that, either consciously or unconsciously, he is deceiving me.

When he talked about a little thing—the fish that he caught in the days of auld lang syne—he awoke in my mind an involuntary doubt. But what does the fish matter? When he talked of the big things—the majestic grandeur of the stellar spaces—I found it easy to accept each separate statement as though it were scientifically authenticated or even divinely inspired. The very vastness of truth—in whichever of its spacious kingdoms you explore it—stamps it with the hall-mark of credibility.

## Too Bad to be True.

And the second lesson that experience teaches us is that the good things are the true things.

Again I am walking with my companion. All at once he pauses in front of a certain house and asks if I happen to know the man who lives there. He then goes on to tell me that the occupier of that house is an unmitigated scoundrel. Nobody likes him; nobody trusts him; nobody believes a word he says. His wife hates the sight of him; his very children shrink from him in terror. In every relationship of life his behaviour is diabolical.

As I listen to this terrible tirade, my mind instinctively recoils. "I must be extremely careful," I say to myself; "this sounds too bad to be true. I must listen guardedly: I must hold my judgment in suspense: on no account must I repeat a word of this!" Its very badness generates doubt.

But suppose that, in passing down the street my friend stops and tells me a very different story. "The man who lives in that house," he says, "is one of the best men breathing. In the city his word is his bond; he radiates a spirit of trustfulness and honesty wherever he goes. In social life he's one of the best fellows you could possibly meet. His wife simply worships him, and it's lovely to see his children run to meet him of an evening. He's a great chap, every way!"

When my companion talks in this strain it never occurs to me to question a word of it. It sounds good and therefore it sounds true. For goodness and truth are inalienably wedded. Goodness is woven into the very stuff of the universe. Goodness is in league with all the stars that shine, with all the flowers that bloom, with all the birds that sing. That is the profound philosophy underlying Paul's tremendous affirmation to the effect that all things work together for good. All things work—the universe is in activity. All things work together—the universe is in harmony. All things work together for good—goodness is the dynamic and objective of the eternal scheme of things. How then can anything be too good to be true?

## The Great Imposture.

The matter is vital. No heresy has done more to cheat the church of her triumphs than the heresy that a thing can be too good to be true. Every Christian congregation includes a handful of men and women who have brought with them very hungry and very wistful hearts. Something is wrong; they scarcely know what they only know that they are living shadowed lives. They are out of touch with God. The preacher unfolds to them the wonders of the everlasting gospel. He speaks of the Father's love; he points to the Cross of Christ; he offers the pardon and the peace for which they sigh. At first a great hope fills their hearts; a new light illumines their faces; a suspicion of moisture glistens in their eyes. But, at the very moment at which they are about to enter into the radiant experience for which they have so passionately longed, this cruel heresy slams the gates of the kingdom of heaven in their faces. "Too good to be true!" a sinister voice whispers—a voice that arises from the darkness of their own sad hearts. "It's too good to be true!"

It was to minimise the danger of this spiritual tragedy that, to his most sublime affirmations, Jesus appended his emphatic Verily, verily. Their very excellence is presumptive

evidence of their fidelity. "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." It's superlatively good, Paul says, and therefore superlatively true.—"Christian World Pulpit."

## Open Forum For "Christian" Readers.

### CHRIST'S "SOLITARY THRONE."

IN a circular received from the Australian Churches of Christ Foreign Mission Board appear these statements: "Gandhi, the Indian leader, said, 'I will not allow Christ a solitary throne'; and then it says, 'This is a challenge to the Christian church! With whom will Christ share the throne? . . . Mr. Gandhi can have his opinions, but Christ will have the throne—yes, a solitary throne—no one will share it with him.' These amazing statements, signed by the Federal secretary, seem to me to be unscriptural in the light of the following scriptures: Psa. 149: 5-9; Luke 22: 28-30; John 17: 22-24; Rev. 3: 21. Both Old and New Testament scriptures plainly show that the saints are to be associated with Christ in ruling the world in the kingdom of God. The church is to be the bride of Christ and bear his name, and the wife shares in the same glory as her husband. They live and reign with him a thousand years. Surely this is sharing his throne.—G. Horder.

### "GOD IS."

(Continued from page 435.)

ever believeth in him should not perish but have everlasting life."

From the throne of his almightiness he stoops to conquer the world by the demonstration of his love on Calvary's cross.

When the Flood and Sinai and vengeance had failed, love won in Jesus Christ, and ever since true believers have revelled in the thought that God has tempered judgment with mercy and given to the world a practical demonstration of the fact that he is love.

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## News of the Churches.

(Continued from page 441.)

**Newmarket.**—On July 10 Bro. Thompson, of North Essendon, presided. Sister Squirrel, of Moreland, rendered a fine solo at evening service. Visitors included an old member, Sister Phillips, from Sydney. Ladies' guild presented another two dozen new church hymnbooks to the church. Bible school is increasing, but there is a shortage of teachers.

**Prahran.**—There were splendid meetings at both services on July 3, Bro. Webb speaking. The week-end was known as a district union C.E. pre-convention rally, special meetings being held with great success. On July 10 Bro. R. Geyer exhorted the church. Bro. Webb at gospel service gave an instructive message on "The Church, the Body of Christ," a young lady being baptised. Young men's training class has been resumed.

**Chelsea.**—The superintendent of Chelsea kindergarten, Miss Gourlay, arranged an entertainment which was held in the chapel on July 9, the object being to raise funds for kindergarten tables; 30/- was realised. On July 10 Bro. Wm. Gale was morning speaker. Bro. Whitmore gave the gospel address. Bro. J. Pilling sang two solos. An offering was taken for church benevolent fund. One from the Bible school confessed Christ.

**Ringwood.**—On June 30 Bro. H. R. Coventry gave an interesting lantern lecture on India. Members from Montrose were present. Fellowship was enjoyed with visitors from South Warrandyte on morning of July 10. At night Bro. Taylor gave a fine address entitled "Bitter Sweet." Bro. Holloway was present. A good spirit prevails amongst members, and all are experiencing much help from Bro. Taylor's messages. Attendance at S.S. last Sunday was good.

**Hamilton.**—On evening of July 10, in absence of Bro. Garland, who was speaker at anniversary service at Methodist church, Coleraine, Mr. R. C. Toyster addressed the church. On afternoon of July 7, women's mission band members made a special effort to aid church building fund, and a nice sum was realised. Social evenings, etc., are held frequently by stall holders towards annual fete. At gospel service on July 10 Bro. Garland spoke on "The Call of Compassion."

**South Yarra.**—A very enjoyable concert was given in the chapel by the Meister Singers Choir on June 29, musical items of a high order being given to an appreciative audience. At gospel meeting on July 3, a mother and daughter made the good confession and the husband made his decision a week later. Bro. Buckingham, of Hartwell, addressed the church on morning of July 10; Bro. Candy preached to a large audience at night. Several members are ill, one being in hospital.

**Ormond.**—Good numbers still attend midweek prayer meetings, and Bro. C. L. Lang gives very helpful messages. Good meeting for worship on July 10, and a splendid message from the preacher on "Kindness." At gospel meeting he gave a very helpful message to a good meeting on "Don't Neglect Salvation." The young people of the church go to different one's homes after gospel services on Sunday evening to sing hymns. Good work is being done by the preacher in visitation.

**Colac.**—On July 7 a social evening was tendered to Bro. and Sister Cambridge on the eve of their departure to take up the work at Bredigo. Bro. Lea, Selwood, on behalf of the members, expressed best wishes for their future, and made the presentation of a crystal reading lamp and "Carlton" fruit dish. Bro. and Sister Cambridge responded suitably. On July 10 Bro. Cambridge delivered farewell addresses to good congregations. The members are heartened by the information that Bro. J. C. F. Pittman will arrive this week to carry on the work.

**Ascot Vale.**—Bro. Rowe, from Essendon, presided on morning of July 10. Three who had decided for Christ on July 3 were baptised at gospel service. Sister Mrs. Thomas was suddenly called home on July 3; to all her loved ones sympathy is extended. Sister Miss F. McLean has suffered bereavement in the loss of her father. Women's mission band elected following officers at their annual meeting: President, Mrs. Marshall; secretary, Mrs. Ladhams; treasurer, Mrs. De Campo. The band recently held a social evening to raise funds for mission box. Foreign mission offering has reached £10.

**Caulfield (Bambra-rd.).**—Bro. Mudge, of Oakleigh, addressed the church on June 26. His foreign mission message was much appreciated. At worship meeting on July 10 two young people, recently immersed, were received into membership. Bro. Coventry, on behalf of C.F.A., gave a strong and practical appeal for support of that work. Bible school reports increase of 43 scholars at conclusion of campaign organised by young people's department. Y.P.S.C.E. missionary committee has opened a lending library, proceeds to be devoted to missionary purposes. Bro. Nugent has been welcomed back after his recent accident.

**Dandenong.**—Bren. Austin and Coventry were present at fellowship meeting of C.F.A. members on July 7. 40 new members were enrolled during the week, making total 91. A social to assist Dbood Hospital funds, held in the home of Bro. and Sister Coventry on July 9, was a great success. Sister Coventry prepared an Indian supper. On July 10 Bro. Lewis addressed the church on "The Christian's Way of Living." The chapel was crowded out in the evening, when the Rechabite Lodge paraded and Bro. Lewis delivered a challenging message on "Making a Man." Bro. Lewis is kept very busy as secretary of No-licence Campaign Council.

**Echuca.**—On morning of July 3 Bro. J. Miller gave a good address on "Not Going Back." At night Bro. W. Payne delivered an appreciated message on "The Man who Refused to Go In." A solo was rendered by Bro. J. Little. On July 7, at an inspirational rally held by Y.P.S.C.E., Bro. Muddford was special speaker. There were several visitors on July 10. Bro. Thurrowgood exhorted the church on John 14. Bro. and Sister Rosendale and Arthur were received into fellowship from Balwyn. Bro. Thurrowgood gave a splendid message at night on "Obedience unto the Heavenly Vision." Sister Miss Beech assisted with a solo. One man was baptised.

**Pitzeoy (Gore-st.).**—On July 5 a concert was held in the chapel with combined efforts of church, Sunday school and Endeavor. The hall was packed. 23 junior Endeavorers received prizes. On July 6 the Y.P. had a very nice meeting. Bro. Nixon, from Bible College, gave a good message. Prayer meeting was held on July 9. On July 10 Bro. Streader gave the church a "tonic talk." Bro. Wright, from Bible College, presided. At gospel service Bro. Streader gave a forceful message and Bro. Wright rendered a solo. A number of members are away from meetings through sickness, including Sisters Turner and Phillips, and Bro. Mildern, sen.

**Preston.**—A "spiritual drive" held on afternoon and evening of July 9 was well attended. In the evening the chapel was filled. Mr. Alan Neil was speaker at each meeting. The purpose of the afternoon meeting was strengthening and building up of the believers. After several testimonies had been given, Mr. Neil spoke on "Full Deliverance from the Life of Sin." Following tea the company formed a procession of witness in High-st. Preston, two bands being led by Messrs. J. T. Smith and Ken. Smith. Many unconverted persons were present at evening evangelistic meeting. The gatherings were so successful that a monthly "drive" is being arranged.

**Melbourne (Swanston-st.).**—Good meetings on July 10. Bro. C. C. Dawson delivered an appreciated address to the church. Bro. Scambler was evening preacher. Bren. Stevens and Duff, from Lannceston, were amongst visitors, and the former sang a solo at evening service. Bro. Robert Hardy also rendered a solo, and the choir special music. F.M. offering so far amounts to about £66, while £22 extra has been contributed through duplex envelopes and £10 added as interest on donation to F.M. endowment fund. The young people arranged a special evening to hear Miss Hocking, missionary from Korea, talk on the Chinese invasion by Japan, and items were given by members of the Chinese mission school. An offering was made for Chinese relief fund.

**Drumcondra.**—On July 3 Bro. Stewart (Latrobe-ter.) exhorted in the morning; Bro. McDermott preached at night. Women's mission band visited Latrobe-ter. sisters on July 7, a very enjoyable afternoon being spent. Sister McDermott conducted prayer service in the evening. On July 10 Bro. McKay (morning) and Bro. Tippett (evening) gave helpful and inspiring addresses. Congratulations are extended to Sister Ross (nee Meyers) on her recent marriage. Appearance of inside of chapel has been greatly improved by addition of platform railing and curtain, also nicely appointed bookcase for sheltering Bibles and hymnbooks. Thanks of officers and members are extended to donors and those responsible for erection. Bro. and Sister Jackel and son are on holiday at St. Arnaud. All departments are functioning well.

### NEW SOUTH WALES.

**North Sydney.**—On morning of July 10 Bro. Palmerster gave an instructive message on "The Giving of the Holy Spirit." Gospel message on "Lilies" was followed by two confessions.

**Wagga.**—Meetings continue fair. On July 3 Bro. Acland's subject was "Honoring God." One young woman made the good confession. Twenty-nine scholars sat for Bible school examination. Bro. Acland has resigned the charge at Wagga.

**Lidcombe.**—Services on July 10 were helpful and encouraging. Bro. E. Davis, of Auburn, addressed the church, and at night Bro. W. J. Crossman's subject was "God Perfecting." Two senior girls from Bible school have been immersed during past two weeks.

**Paddington.**—On morning of July 10 there was a good attendance. Bro. Stuart Stevens, of Enmore, spoke on Ruth 1: 14. Open-air morning school is being carried on with great interest, and Bible school is growing. At gospel service Bro. Greenhalgh's topic was "Does it Matter What a Man Believes?"

**Lane Cove.**—A large number of scholars sat for Sunday school examinations. On July 7 a farewell social to Bro. Alcorn was largely attended. Bro. Alcorn preached farewell messages to good attendances on July 10. A baptismal service was conducted. Bro. Nancekivell will commence his ministry on July 24.

**Mayfield.**—During absence of Bro. Wilson, Bro. P. E. Alcorn, of Hurstville, spoke both morning and evening on July 3, his subjects being "The Power of Pentecost" and "Meeting My Sin." Attendances were good. On July 10 Bro. Wilson was back for both services. His evening subject was "Abraham, the Father of the Faithful." A man made the good confession. On Saturday the men of the church attended an enjoyable fellowship tea at Hamilton.

**Taree.**—On July 10 Bro. L. A. Trezise brought messages of help. Bro. H. H. Cox, of Belmore, presided over worship service. After long association, which honored Christ and the church, Bro. Wm. Glinch passed away on June 30. His wife, who survives him, and to whom Christian sympathy is extended, has been in fellowship with Taree church for 62 years. Sympathy is also expressed to Sister



C. Simcoe, whose son, aged 26, was drowned in Manning River on July 3.

**VERDICT OF THE AGES.**

**E**ARLY Egyptian Tomb.—His earthly tenement was shattered by beer and wine, and his spirit departed before it was called for.

Solomon, 1000 B.C.—Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

Buddha, 550 B.C.—Drink not liquors that intoxicate and disturb the reason.

Xenophon, 300 B.C.—Temperance means, first, moderation in healthful indulgence and, secondly, abstinence from things dangerous, as the use of intoxicating wines.

Pliny the Elder, 79 A.D.—There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all other animals are satisfied.

Chaucer, 1340.—Character and shame depart when wine comes in.

Shakespeare, 1600.—O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devill!

Abraham Lincoln, 1842.—Liquor might have defenders, but no defence. Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not an open question.

Gladstone, 1898.—The ravages of drink are greater than those of war, pestilence and famine combined.

Ramsay MacDonald, M.P., 1915.—There is nothing that damps down and finally smothers the happy domestic fire more effectively than drink.

M. Georges Clemenceau, 1920.—It is definitely settled that alcohol is a poison; a poison destructive of human energy and, for this reason, of society as a whole.

Sir Wilfred Grenfell, 1928.—Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor.

Thomas A. Edison, 1930.—I still feel that prohibition is the greatest experiment yet made to benefit man.

Evangeline Booth, Commander Salvation Army.—Drink has drained more blood—hung more crepe—plugged more people into bankruptcy—armed more villains—slain more children—snapped more wedding rings—defiled more innocence—blinded more eyes—dethroned more reason—wrecked more manhood—dishonored more womanhood—broken more hearts—blasted more lives—driven more to suicide—and dug more graves—than any other poisoned scourge that ever swept its death-dealing waves across the world.

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**COMING EVENTS.**

Women's Mission Band Group Meetings will be held at 2.30 p.m. in Melbourne as follows:—Malvern-Caulfield, Wednesday, July 20; Surrey Hills, Thursday, July 21; Lygon-st., Tuesday, July 26; Thornbury, Wednesday, July 27. Speaker, Miss Vawser.

JULY 16.—Christian Guest Home. Brotherhood opening ceremony, Saturday, July 16, 3 p.m. Everyone invited. Come and see this beautiful home for our aged brethren and sisters. Take train to Oakleigh. Then short bus ride to 139 Atherton-rd.

JULY 24.—The church at Bentleigh will be delighted to welcome all former members and friends at their homecoming services on Sunday, July 24. Bro. Keith Jones will address the church at 11 a.m. and Bro. White at 7 p.m. Hospitality provided.

JULY 27.—Newmarket Church of Christ Bible School Anniversary Concert will be held in the church on Wednesday, July 27, 8 p.m. Adults 1/-, children 6d.

**BROADCAST.**

Hamilton (Vic.) Sunday school will be in charge of the Sunday School on the Air session from 3 HA on Sunday next, July 17, from 6 to 6.30 p.m.

**NORTH ESSENDON CHURCH OF CHRIST,  
BERRY STREET.  
12TH ANNIVERSARY SERVICES,  
SUNDAY, JULY 17.**

Speakers—  
11 a.m., Mr. T. R. Morris, Conference President.  
7 p.m., Mr. T. G. Westwood.  
Special singing at gospel service.  
We invite you to both Services.

**OPENING SERVICES.**

New Chapel at Reservoir, Vic.

The building is almost completed, and the official opening will take place on Saturday, July 23, at 4 p.m., by Bro. T. R. Morris.

The evening meeting and dedication service commences at 7.30. The dedication service will be led by Bro. L. Lofts. Messages will be given by representatives from district churches and the closing address by Bro. Robt. Lyall. There will also be musical items.

At morning worship on July 24, Bro. Robt. Lyall will preside and Bro. R. Ennis will give the address. At gospel meeting Bro. Lofts will lead the meeting, and the message will be given by Bro. H. Swain. Special solos will be rendered.

**FRANKSTON CHURCH OF CHRIST,  
JUNIOR HALL (near High School).  
JULY 24, CHURCH ANNIVERSARY SERVICES.**

11 a.m., Bro. R. V. Amos.  
3 p.m., Thanksgiving Service.  
Speaker, Bro. T. R. Morris, president of conference.  
7 p.m., Bro. R. V. Amos.

A cordial welcome extended to all. Fellowship tea, 5.15 p.m.

Those who will be in attendance please notify the secretary, Bro. R. J. Hinde, 7 James-st., Frankston.

**BRIGHTON'S 79TH YEAR.**

Old members and friends please note that

JULY 21 is

**HOMEcoming SUNDAY.**

Services at 11, 3 and 7.

Homecoming Tea at 5.

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**IN MEMORIAM.**

**RENTON.**—In affectionate memory of my wife, Marion, who was called home at Maryborough on July 15, 1920. Remembered.  
—Inserted by R.H., Maryborough.

**RUST.**—Lovingly remembered is our dear son Thornton Walbancke, who was accidentally killed in the aeroplane "Love Bird" at Temora, N.S.W., on July 14, 1931.

Seven years of loneliness and sorrow find us still pondering on things that might have been.

We need no print or picture to remind us  
Of his loving smiling face and happy ways.  
He sleeps beneath the earth's green sod,  
Till reveille sound, and then  
He will stand as straight in the eyes of God  
As he did in the eyes of man.  
—Mother and father.

**RUST.**—Sad but loving memories of my dear grandson, Thornton Walbancke.

Remembered still, though time speeds on its way;  
Some kindly act of his comes to my mind  
each day.  
Though journey's end quite soon may be my lot,

While memory lasts he will not be forgot.  
—Grandma Ellen Payne.

**SKINNER.**—In loving memory of John C. Skinner, who passed away on July 14, 1936.  
Time passes but memory lingers.

—Inserted by his loving wife, M.S.

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## New South Wales News-letter.

J. Whelan, M.A.

PRESENT indications are that there will be a large number of visitors from the various States to the Federal Conference. Already 79 have registered from Victoria; South Australia, 55; Queensland, 55; Western Australia, 8, and Tasmania, 4. The Federal secretary wishes to impress upon all intending visitors the necessity of registration. Much preliminary work has been done by the various sub-committees, and a keen spirit of enthusiasm prevails. Melbourne set a very high standard in 1936, which has proved a fine spur to our people. We have a very much smaller brotherhood numerically in this State, but nevertheless a folk with large hearts and broad vision. Our sermon tasters will have the privilege of judging some of the leading preachers of our brotherhood. Thanksgiving for past blessings and an optimistic outlook for the future will characterise this conference. A fine programme, kindly hospitality and abundant good fellowship are assured.

### New Men and New Fields.

Granville is seeking two new preachers for that important circuit, and Epping is negotiating with a view to the settlement of a minister. Gilgandra is vacant owing to the removal of I. J. Chivell to Albury. We rejoice in the wonderful Hinrichsen mission in that centre and the prospects of that church moving onward to eventual self-support. P. C. D. Alcorn, B.A., has resigned from Lane Cove and will go to Sunnybank, Queensland. His successor at Lane Cove will be C. B. Nance-Kivell, B.D., who has completed his work at the City Temple. P. E. Thomas, B.A., was inducted last week to the charge of Hamilton under the happiest auspices. B. G. Corlett is due to commence at Belmore at the end of this month. G. Burns, the Mosman preacher, is holding protracted meetings at Dorrigo, where there have been four baptisms and future developments are awaited.

### The Council of Churches.

For the first time in its history the Salvation Army has provided a president for the Council, the new president being Colonel Bell, who is a man of marked administrative ability and deep spirituality. The Council is remodelling its constitution that it may widen its scope of operation to the whole State instead of the metropolitan area. W. L. Jarvis, the popular and wonderfully successful preacher of the Central Baptist Church, is preparing an extensive programme of evangelistic activity under the aegis of the Council. F. E. Alcorn, our State president, has been elected secretary for the eighth successive year.

### Broadcasting.

The Australian Broadcasting Commission is continuing its policy of broadcasting the morning devotions over the national stations with the one representative from each of the following communions—Church of England, Roman Catholic, Presbyterian, Methodist, Congregational, Baptist, Church of Christ and Salvation Army. The writer has been privileged to serve since August, 1937. Numerous letters of appreciation are forwarded from all parts of the State. The Roman Catholics have not broadcasted in this way hitherto, but will commence next month. It is the policy of the Commission to make no distinction in the number of appointments, each communion irrespective of the census being on an equality.

### Dr. J. A. Findlay, M.A.

A very large assemblage of ministers gathered in Wesley Chapel to hear a scholarly exposition from Dr. J. A. Findlay, Professor of New Testament and Greek at Didsbury College, England. This address was challenging but illuminative regarding the person of our Lord and the significance of the temptations.

## Tasmanian News-letter.

W. S. Lowe.

### Paralysis Epidemic Aftermath.

WITH nearly 1000 cases for the State the paralysis epidemic appears to have been relatively more serious in Tasmania than elsewhere in the Commonwealth. Though very few cases are now being reported the northern centre, the Launceston Public Hospital, still has nearly 200 victims of the epidemic as inmates, and many more attend for treatment. The magnificent voluntary support of the hospital in this crisis has been amazing, particularly so to one who has elsewhere seen hospitals wholly supported from taxation. Over £12,000 has been voluntarily contributed in cash in the north for the assistance of the cripples, in addition to large quantities of fruit and clothing. The southern response has been equally fine. The Education Department has provided teachers to give as much instruction as possible, and the Launceston Ministers' Fraternal has undertaken the work of religious instruction for one half-hour weekly.

### "A Guileless Pastor."

Our own Bro. Bowes, preacher at Hobart, drew this newspaper headline on a recent occasion when taking part in a licensing case. Opposing, on behalf of Christian interests, the granting of a new license, he deposed that he had seen many scores of men enter and leave certain hotels after the legal closing hour, and drew the inference that the police force was unable properly to administer existing licences. The magistrate questioned whether this was a necessary inference, to which the witness replied, "I have a guileless mind." It is generally agreed that the magistrate suffered in the exchange.

### Labor and Military Training.

The last Tasmanian Labor Conference passed a resolution recommending to the Australian Conference the adoption of compulsory military training as a part of the Labor platform. This was later claimed to be a unanimous resolution, but this was immediately denied by some present, including Mr. W. Morrow, secretary of the Railwaymen's Union, who has now been expelled from the party and has threatened the formation of an independent one. To add to the confusion the Federal Executive has rebuked the Tasmanian Conference for advocating a policy to which Labor has been traditionally opposed. To this our Labor Premier replies that the Federal attitude is "utterly inexplicable." The whole episode suggests the sacrifice of principle to practical politics by a party which has risen to power.

### Varia.

One of the largest Tasmanian Methodist churches, Margaret-st., Launceston, will shortly celebrate its centenary. St. John's (Anglican, Launceston), one of the oldest buildings in the State, has entered the final stages of a rebuilding programme begun about 30 years ago. The bricks of the original structure are being incorporated in the new one.

The Edwin Orr mission party has been received by large audiences throughout the State, the international composition of the team adding to its attraction.

Over 100 Tasmanians have registered for the World C.E. Convention, and the State transit agent reports a good delegation for our own Federal Conference. This delegation will be led officially by Bro. N. J. Warmbrunn.

Bro. J. E. Thomas' mission work continues with blessing, 10 further decisions being reported recently in well-attended theatre services at Invermay.

A Chinese relief club, under the leadership of a prominent Chinese resident, has been formed in Launceston.

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"EVERY THING BY PRAYER."

WE believe, O God, help thou our unbelief. Bid us of the leaven of the Sadducees—lest the mighty works of Christ be hindered in this place—lest we be shorn of our powers of spiritual concentration and effective witness—lest life be robbed of its Easter glory! Grant, O Lord, that in faith we may serve thee, as diligent and ready servants, assured that we shall not be appointed at last to a doomed portion with the unbelievers. Amen. (Matt. 16: 6; 22: 23; 13: 58; 17: 20, 21; Mark 16: 9-16; Luke 12: 46; Mark 9: 24.)

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**GETTING RID OF "IFS."**

Here is a young man who has been ill for four years—very ill. Before his sickness he loved all sports and played several outdoor games keenly and well. Then he was laid on his back, and has been on his back most of the time since. Hope and despair of recovery have alternated in his mind. Brief periods of sitting out in the garden; longer periods on his back in bed. He had prayed to God, and God, he felt, had ignored him. Faith had all but gone and cynicism was taking its place. In the quietness, one memorable day, after much thought and prayer, God showed us why his normal praying was unreal. A big condition lay beneath all his promises to God: a natural one certainly, but God does



not. He does not "suffer" his sickness now; he uses it. And God has gloriously used him.—W. E. Sangster in "He is Able."

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## THE COMPULSION OF GOODNESS.

WRITING of evangelistic zeal in the "British  
Weekly," its editor sounds a timely note  
of warning. "There, however," he says, "my  
one point was and it is, that our urgency must  
never lead outsiders who stand aloof from  
Christianity or are hostile to its reading of  
human nature, to suppose that what we are  
offering is something cheap and that God is  
easily satisfied. The kind of compulsion which  
we in these days might consider as the more  
likely to succeed with the present generation  
is the compulsion of sheer goodness. It is  
to sheer goodness, to a goodness having the  
marks of the Lord Jesus, that the victory is  
promised. Any other kind of victory, any kind  
of victory which rests on any other founda-  
tion, we should have the courage, may the  
grace (for it takes more than mere courage)  
to suspect and to refuse."

"Our responsibility, who 'bear the vessels  
of the Lord,' is something graver, more pene-  
trating, than making arguments or defending

### THOUGHT FOR THE WEEK.

"THINK not the advance-  
ment of thy brother is a  
lessening of thy worth."  
—Jeremy Taylor.

formula and ceremonies. Our responsibility is  
that we be 'lights shining in a squalid place,'  
we meanwhile protesting in psalms and hymns  
and spiritual songs that any light which we  
manifest is not in us, but is through us and  
behind us and beyond, coming from the Father  
of Lights, from God who is in all and through  
all and over all, blessed for ever."

was immediately denied by some  
present, including Mr. W. Morrow, secretary of  
the Railwaymen's Union, who has now been  
expelled from the party and has threatened  
the formation of an independent one. To add  
to the confusion the Federal Executive has re-  
voked the Tasmanian Conference for advocat-  
ing a policy to which Labor has been tradition-  
ally opposed. To this our Labor Premier re-  
plies that the Federal attitude is "utterly in-  
defensible." The whole episode suggests the

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