

# THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXV., No. 9.

THURSDAY, MARCH 2, 1922.

Subscription, 9/- per annum; posted, 10/6.

## “Saints in Cæsar’s Household.”

A Christian leader, prematurely old, was writing a letter from prison. He sent a letter of cheer, gratitude and exhortation to a church with which he had labored, and which was very dear to him. At its end he included a brief greeting from the Christians of the city where he was, from beloved brethren—some of them his own converts—whose fellowship had made the months of detention tolerable. “All the saints salute you,” wrote the Apostle Paul from Rome to Philippi, “especially they that are of Cæsar’s household.”

Few of the smaller texts of the Bible are more full of interest than this. The smallest of things are frequently most worthy of attention. The despised of men are often the chosen of the Lord. Outcasts are redeemed; sinners become saints; slaves are the Lord’s free men.

“Cæsar’s household”—What was that? Some casual readers probably think of it as referring to those in high position at the imperial court. It is the glory of Christianity that it is adapted for all, for the rich man of lofty estate, as well as for the meanest in the land. “Not many mighty, not many noble,” were called in apostolic days, but there were some who showed the saving power of the gospel in their lives. But those “of Cæsar’s household” were for the most part not amongst the number. These, as the “households” whose members were in the Roman church, and to whom greeting was sent in Paul’s Epistle to the Romans, were doubtless most of them slaves, members of the lowest strata of society, men denied by their masters and over-lords not only the rights of citizenship, but even the common rights of humanity. Never was the love of God or the power of the gospel more fully demonstrated than when such—“the base things of the world and things which are despised”—were lifted from the abysmal depths of degradation and despair to become honored members of the church of Jesus Christ.

These slaves were citizens of a greater kingdom than that of Nero’s from whose citizenship they were excluded. Andrew Melville, John Knox’s successor as religious leader in Scotland at the end of the sixteenth century, once plucked the sleeve of King James, and said: “I must tell you, there are two kings and two kingdoms in Scotland.” There was the kingdom over which James had been set, but there was also the kingdom of the Kirk over which Christ Jesus was King. So in Rome in the days of Nero and Paul. How scornful the Emperor would have been had one told him that in the city of Rome there was already the beginning of a kingdom which should outlast his; that the Jewish prisoner, remanded from Palestine—the man with the gift of talk who interested a motley number of unimportant people, including slaves—was the ambassador of a King before whose power the authority of a Cæsar was as nothing; that in the imperial household a spiritual revolution had begun which should not end till the old religion and the old imperialism should be forever overthrown! Yet so it was.

“All the saints”—yes, because the brotherly spirit prevailed in those early days.

Men emancipated from the bondage of Satan and separated from “the world” then realised the horror of that from which they had been redeemed. Nobody then thought of church membership in as light a way as thousands do now: there was a bigger difference between insiders and outsiders than that the names of the former were, while those of the latter were not, on a church roll. Passing from paganism to Christianity the redeemed ones felt that indeed all things were become new. They entered into a holy fellowship and joyous brotherhood. They were interested in one another. The amazed exclamation of the pagan onlooker was, “Why, they love one another without knowing each other.” So, when letters were sent by the Apostle Paul, Christians were glad to avail themselves of the opportunity to send a message to fellow Christians whom they had never seen. It was a beautiful custom. They wanted to write, and they were sure the others would wish to hear the greeting: there could be no doubt about the brotherly interest.

“Especially they of Cæsar’s household.” No wonder the slave especially enjoyed the privilege. He was the Lord’s freedman even while his physical well-being and life itself were at the disposal of a heathen man. He was not merely a slave, but a man; not merely a man, but a brother; not merely a servant, but a saint. In one community alone his serfdom placed him at no disadvantage. In Christ Jesus was neither bond nor free. All were believers in and knew the truth which made men really free. The very greeting they sent—sent often to people in high social scale, it might be to masters of slaves—showed that they as members of God’s family were all on an equality. For the noble-hearted apostle, in whose thought the universality and gratuitousness of the gospel had first place, we may be sure there were particular reasons why he should say, “All . . . , especially they of Cæsar’s household.”

### Life Never Dies.

Dear Heart, life never dies;  
It is transformed.  
The light of heaven glorifies  
The window of the soul,  
And then appears  
The wonder of the whole.  
We see the royal-hued  
Rich pattern traced by time,  
By earth’s dust long subdued,  
Now glow with light sublime.  
For every loving deed  
That sought no earthly goal  
Has left a living hue  
On the window of the soul.

—Grace Sue Nies.

# The Reading of the Bible.

"*The Teaching of English in England*: being the Report of the Departmental Committee appointed by the President of the Board of Education to inquire into the Position of English in the Educational System of England"—so runs the title of what is surely one of the most noteworthy documents ever issued by His Majesty's Stationery Office. The chairman of the committee was Sir Henry Newbolt, and it included besides well-known men of letters like Mr. John Bailey, Professor C. H. Firth, Sir Arthur Quiller-Couch, and Mr. George Sampson. Their findings are set forth in this well-printed volume of 400 pages, which may be bought for the astonishingly small sum of eighteenpence, and which ought to be in the hands of everyone who has any interest in the study of our national language and literature. Of the Report as a whole we cannot now speak, but the committee have very properly devoted one section to the reading of the Bible, and for this we desire to secure at once the attention which it demands and deserves.

## I.

"We have," say the committee, "three plain facts before us. First, the Authorised Version, though a translation from an eastern original, is a true part of English literature, has, indeed, been fitly described as 'the most majestic thing in our literature and the most spiritually living thing we inherit.' Second, it is historically true that for five centuries and more no other English book has been so widely read in this island or so closely connected with our national life, or has left so strong a mark upon the mass of our literature. Third, *at the present time the Bible is probably less widely read and less directly influential in our life and literature than it has been at any time since the Reformation*" (italics ours). No one, we imagine, will question the first and second of these statements. All the more sorrowfully must we admit the third. The committee themselves are quite sure about it; they repeat it without qualification. In school, they say, owing to the religious difficulty, the use of the Bible has been "restricted and even perverted." "Away from school it is rapidly ceasing to be read. . . . Reading is no doubt more common; we are on the way to becoming a reading nation; but we are continually less and less familiar with the one great piece of literature which for centuries gave something of a common form, a common dignity, to the thought and speech of the people."

Various causes are assigned by the committee for this lamentable decline—the religious difficulty already mentioned, "the increasing prevalence of mechanical views of the universe," the lessened interest of parents since the introduction of national education, the declining attendance at church where lessons from the Bible are read and Psalms are sung. And, of course,

others might be added. But, however it be explained, the fact is on every ground deplorable. The loss merely from an educational point of view is beyond calculation. "The Authorised Version of the Holy Bible," says Sir Arthur Quiller-Couch, in his *Art of Reading*—and his words are adopted and incorporated in this Report—"is as a literary achievement one of the greatest in our language; nay, with the possible exception of the complete works of Shakespeare, the very greatest. . . . More deeply than any other book—more deeply even than all the writings of Shakespeare—far more deeply—it has influenced our literature." And this is the treasure which the committee fears and believes is steadily slipping from the grasp of the children of our nation.

## II.

The committee might have strengthened their appeal by reference to earlier and even weightier authorities than Sir Arthur Quiller-Couch. As long ago as 1870 Professor Huxley resolutely combated the opinion that because we have abandoned the old ideas of Biblical infallibility, "nothing remains to be done but to throw the Bible aside as so much waste paper." "It appears to me," he said, "that if there is anybody more objectionable than the orthodox Bibliolater it is the heterodox Philistine, who can discover in a literature which, in some respects, has no superior, nothing but a subject for scoffing and an occasion for the display of his conceited ignorance of the debt he owes to former generations." "For three centuries," Huxley went on, "this book has been woven into the life of all that is best and noblest in English history; it has become the national epic of Britain, and is as familiar to gentle and simple, from John o' Groat's to Land's End, as Dante and Tasso once were to the Italians; it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilisations and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanised?"

Still earlier and still more striking is the testimony of Matthew Arnold. In none of our schools, he wrote in one of his admirable reports, "is anything like the use made of the Bible, considered simply as an instrument of an education, which might be made of it, and which is made of it in Germany. Even in the lowest classes the children in a German Protestant school begin learning verses of the Psalms by heart, and by the time a scholar reaches the top of the school he knows by heart a number of the finest passages from the Psalms and from the prophetic and historical books of the Old Testament, and nearly all the principal gos-

pel discourses and parables of the New. These have become a part of the stock of his mind, and he has them for life. What a course of eloquence and poetry (to call it by that name alone) is this in a school which has and can have but little eloquence and poetry! And how much do our elementary schools lose by not having such a course as part of their school programme! . . . Some will say that what we propose is but a small use to put the Bible to; yet it is that on which all higher use of the Bible is to be built, and its adoption is the only chance for saving the one elevating and inspiring element in the scanty instruction of our primary schools from being sacrificed to a politico-religious difficulty. There was no Greek school in which Homer was not read; can not our popular schools, with their narrow range and their jejune alimentionation in secular literature, do as much for the Bible as the Greek schools did for Homer?"

## III.

What, then, is to be done to meet the grave peril which confronts us? We could have wished that the committee had given larger space to answering the question which their own Report inevitably raises; but we are too grateful for the way in which they have forced it on the attention of the nation to make any complaints. The two practical suggestions which they offer are these: (1) "That in all the schools of the country, elementary as well as secondary, the reading of the Bible should not be confined to the time set apart for religious instruction, but that its claim upon the time devoted to English studies should also be recognised." And (2), not only in our schools, but in our universities the Bible "should be universally read." This point is not further developed, but the committee had doubtless in mind Sir Arthur Quiller-Couch's question, why it should be that our English version of the Bible lies under the ban of schoolmasters, Boards of Studies, and all who devise courses of reading and examinations in English literature: that among our "prescribed books" we find Chaucer's "Prologue," we find "Hamlet," we find "Paradise Lost," we find Pope's "Essay on Man," again and again, but "The Book of Job" never; "The Vicar of Wakefield" and Gray's "Elegy" often, but "Ruth" or "Isaiah," "Ecclesiasticus" or "Wisdom" never.

All this, it need hardly be said, is urged from the educationalist's point of view—the only one with which the committee had to do. But religious teachers, surely, will be the first to give heed to it, for it is upon this larger knowledge of the Bible for which the Report pleads that, as Matthew Arnold said, all our higher use of it must be built. In every way that lies open to us we must set ourselves to re-awaken interest in the Bible. Given the right kind of teacher, almost anything is possible. Suitable helps may be used, especially the Revised Version—often for its improved translation (as, for example, in the "Book of Job"), and al-

ways for its arrangement in paragraphs—but in dealing with beginners it is best to be sparing in annotation of any kind. The important thing is the discovery in the child's own mind of the vast human interest of the Book. Too often we have made the very sanctity with which we have hedged it about a barrier to its approach. "I believe," Robert Louis Stevenson once said about St. Matthew's Gospel, in an essay which first appeared in "The British Weekly," "it would startle and move anyone if they could make a certain effort of imagination and read it freshly like a book, and not droningly and dully like a portion of the Bible." Let the Bible be taught and read in that happy, eager spirit, and there is no "higher

use" of it which will not lie well within our reach. But the book must be read, and at present we are not reading it. One hears sometimes strange and disquieting rumors of what goes on in some Sunday Schools where the time set apart for the study of the Bible is frittered away in telling tales or in reading extracts from some popular story. That way lies only moral barrenness and death, and we should despair if we did not believe that most Sunday School teachers are of the same mind. Certain it is there are few tasks to which the church of to-day needs to give itself more earnestly than the restoration of the Bible to its rightful place in the mind and heart of the English people. —"British Weekly."

to make their families happier, forgetting that a bright smile and a simple meal is far more acceptable than a lordly dish served with care-worn scowls.

**Too many duties.**

There are Christians whose Christianity is overburdened with self-imposed duties that matter little or nothing. The evangelist whose multiplicity of meetings and semi-secular calls rob him of the opportunity for preparation and meditation is allowing the Martha element to predominate. The church worker generally whose every evening is filled with meetings of various church aids and societies is unnecessarily cumbered with much service. Better one or two objects attended to with Marylike consecration and meditation, than a distracting round of multifarious calls. Behind all such service let it be remembered that one thing only is needful, the salvation of humanity through faith in Jesus Christ. Without this all service and church work is but as bags of husk without the wheat.

# The Things that Don't Matter.

Alan Price, B.A.

Why write of things that don't matter? If they do not matter, why waste time on them? Unfortunately the things that don't matter are generally considered of the greatest importance, while the things that do are relegated to the background. It is necessary, therefore, to acquire a proper sense of discernment by meditation and discussion. A friend once remarked to me that I should be surprised to find how many things we do in the course of a busy day that we need not do at all. In fact life is mostly made up of doing things of little or no importance. As a rule, the things that matter much to-morrow are of no importance yesterday. This may be an Irishism that needs enlarging upon. The things that worry us to-day because they seem to be coming upon us to-morrow, are seen to be trivial when the day we call to-morrow now, has become yesterday.

**Always a way out.**

I remember my first conscious train ride. It was in the old country, with its fields lined with hedges, punctuated with tall trees. As the train went on, the whole country seemed to be rolling towards me, and then behind me. Row after row of trees circled in the distance, and as they rolled, seemed to threaten destruction—but they flung themselves harmlessly behind, and there was always a way through. Again in later years, as I passed down the Italian coast on my first voyage to Australia, and we neared the Straits of Messina, the mountains piled themselves up on the one hand, and Sicily on the other. There was no apparent opening as the liner plunged on to destruction—but the way opened out.

**Martha and Mary.**

We now come to the text which is the centre of these thoughts—the incident in the house of Martha as recorded in Luke 10: 38-42—a gem in itself, with a particularly bright facet in verse 42. It was the time of the Feast of Tabernacles, when the people rejoiced with and entertained each

other. Martha received Jesus, and probably his disciples, as honored guests, and prepared a table worthy of the occasion. As Jesus reclined at the table, Mary, the reclaimed sister from Magdala, sat clothed with modesty and in her right mind, at his feet, drinking in his words. Martha, driven to distraction by serving many dishes, endured it for some time, but at last, coming to Jesus hurriedly, used these hasty words, "Lord, don't you care that my sister has left me to do the serving all alone? Tell her to help me." Jesus replied, "Martha, Martha, you are flurried and worried about many (dainties), but one thing (dainty) is needed, and Mary has chosen that good portion (dainty) that shall not be snatched from her." (I have dealt with the translation freely to bring out the sense.) It was just another instance where Christ used the circumstances to impress a lesson and transposed the meaning from the literal to the spiritual.

It would have been permissible, according to the customs of the time, for Martha to have placed a dish on the table from which each guest could have helped himself, while she also sat at Jesus' feet. She might even have had another dish, and still have had time to learn from Jesus, but she must honor the guest with many dishes. Jesus gently hinted that after all, the Bread of Life of which Mary was partaking was the one dainty needed above all others. The lesson of the loaves and fishes was here repeated in another form.

**Don't worry.**

In every sphere of life there are Marthas and Marys, and they are not all of the female sex. There are men who are never content until they are miserably busy on things that don't matter, and thus miss the true business of life. There are many that kill themselves to make a living, or rather a surfeit of living, that they themselves can not enjoy at either side of their untimely death. There are mothers who make their lives miserable by trying to squeeze twenty-five hours of life into twenty-four in order

**Over-equipped services.**

Church services and meetings are also liable to become surfeited with things that matter little to the exclusion of things that matter much. Display may displace devotion, the music of the organ and the lip—the song of the happy soul. The prayer of the orator may be as sounding brass, if it be not of faith, and a gospel address become an empty rattle of words if the speaker be not possessed with a soul-winning spirit. Education may make a man more acceptable as a public speaker, but it cannot give him what only comes from that school that sits at the feet of Jesus, and listens to his words. Yet, fools that we are, we generally neglect the one thing needful.

From worrying over the trifles of life, from burdening ourselves with unnecessary cares, from losing our spirituality in the multiplicity of service, from the things that don't matter, good Lord, deliver us. Amen.

**An Evening Prayer.**

To-night I lay the burden by,  
As one who rests beside the road,  
And from his wearied back unbinds  
The whelming load.

I kneel by hidden pools of prayer—  
Still waters fraught with healing power;  
In God's green pastures I abide  
This longed-for hour.

I know that day must bid me face  
Courageously my task again,  
Serving with steady hand and heart  
My fellow-men.

To hold my sorrow in the dark,  
To fight my fear, to hide my pain,  
And never for one hour to dream  
The toil is vain—

This be to-morrow; now, to-night,  
Great, pitying Father, I would be  
Forgiven, uplifted, loved, renewed,  
Alone with Thee.

—Grace Duffield Goodwin.

To mount from a workshop to a palace is rare and beautiful, so you think; to mount from error to truth is more rare and beautiful.—Victor Hugo.

# Why I Am a Christian.

C. V. Dunn.

Paul says that we ought to be able to give a reason for the hope that is within us. It is our purpose in this message to give some reasons for being a Christian.

## The reasons stated.

1. I am a Christian because I believe in the teachings of Christ. A belief in the teachings of Plato and a practice of those principles makes a man a Platonist; a belief in the pedagogical teachings of Pestalozzi and a practice of those principles makes a man a Pestalozzian. So a belief in the teachings of Christ and the practice of those teachings make a man a Christian. It is impossible that it should make him anything else. I believe in the teachings of Christ because they involve a morality that has stood the test of nineteen centuries. Nor is his moral teaching merely a beautiful theory; it can be worked out in every day life. People have actually lived according to the moral teachings of Jesus. This is true, whether we think of his morality of purity, his morality of justice, his morality of kindness, his morality of truthfulness, his morality of forgiveness, his morality of service, his morality of filial obedience, his morality of sacrifice, or his morality of fidelity to conviction.

2. I am a Christian because I believe in Christ as the Son of God. It is not our purpose to discuss here the question of the divine Sonship of Jesus. We are taking that for granted. If Christ is the Son of God, it is imperative that I be a Christian. Just as a citizen of an empire renders absolute obedience to the emperor without question, or a soldier to a general in the army, so I, if I believe in Christ as the Son of God, must obey his commands implicitly, and such obedience will make me a Christian. Again, if Christ is the Son of God, a moral attitude towards him demands that I be his follower. No other attitude could possibly be moral. And if I am his follower, I am a Christian.

3. I am a Christian because the Christian life is the best for oneself. This is true in this life. Two neighbors who are Christians can live more peaceably than two neighbors who are not Christians. Two business men who are Christians can get along better together than two business men who are not Christians. Then the consciousness of honest and noble endeavor is worth all it costs to be a Christian. Moreover, the Christian life is, beyond all doubt, the best for the life to come.

4. I am a Christian because being a Christian involves the highest philanthropy. It involves not only the philanthropy of kindness that dispenses charity now and then, but it involves the philanthropy of love, which leads one continually to do the best for others.

## "Why I am what I am."

In what we have been saying the term "Christian" is used in its New Testament sense, which is that a Christian is a follower of Christ, a member of his church. That is the sense in which Luke, Agrippa and Peter all use it, and we have no right to use it in any other. We should not use it in any narrow sense, it should be just as broad and just as narrow as it is in the New Testament.

I hold in my hand a little book entitled, "Why I am What I am." It contains articles by men representative of the different religious bodies of Christendom. The first article is, "Why I am a Baptist"; the next, "Why I am a Presbyterian"; then, "Why I am a Methodist"; "Why I am an Episcopalian"; "Why I am a Catholic"; "Why I am a Congregationalist"; "Why I am a Universalist"; "Why I am a New Churchman"; "Why I am a Unitarian"; "Why I am a Jew"; "Why I am a Lutheran"; "Why I am a Friend"; "Why I am a Seventh Day Baptist." There is another which I shall not name. Now, there is nothing good in Methodism or any other ism that is not mine as a Christian. Therefore I do not need to become a Methodist to enjoy all the good there

is in Methodism. I only need to be a Christian. Paul says to Christians, "All things are yours." There is great good in Methodism, but it is all mine as a Christian. This reasoning applies to all humanisms. All the good of all religions and all the good of all the denominations in Christendom is mine as a Christian. And if there is any evil in Methodism or any other humanism, I am at liberty to reject it, but I am not at liberty as a Methodist to reject it. This, too, applies to all human denominations in Christendom. The Christian, therefore, is the only really free man.

## That which makes a man what he is.

A belief in the principles of Methodism and the practice of those principles makes a man a Methodist; a belief in the principles of Presbyterianism and the practice of those principles makes a man a Presbyterian; a belief in the principles of the Baptist Church and the practice of those principles makes a man a Baptist; a belief in the principles of Christianity and the practice of those principles makes a man a Christian. It can make him nothing else. And there is no more logic in a Christian calling himself a Methodist, Presbyterian, or Baptist, than there would be in an American calling himself an Englishman or in a Frenchman calling himself a Scotchman. I challenge any man to give one good reason for calling himself a Lutheran, or any other human name. If these names indicate any good that good is mine as a Christian. There would be no logic in

my moving to Kansas to be in a State where there is religious liberty. I have religious liberty here in Oklahoma. There could be no logic in moving to Missouri to be in a State where there is political liberty. I have political liberty here in Oklahoma. There would be no logic in moving to Iowa to be in a State where there is woman suffrage. There is woman suffrage here in Oklahoma. There can be no reason in anyone becoming a Baptist, Presbyterian, or Methodist, to enjoy all the good there may be in them. All this good belongs to any man as a Christian and as a Christian only.

## The truth is all mine.

Nor can there be any good reason for forming a distinct religious body to emphasise some one truth of Christianity. There is no need to have a Trinitarian Church to emphasise the relationship of Father, Son, and Holy Spirit. These truths are mine as a Christian. There can be no justification for forming a distinct religious body to emphasise the second coming of Christ. Whatever truth there is in the Scriptures concerning the second coming of Christ is mine as a Christian.

Finally, why am I identified with the Restoration Movement? The question is not, Why am I a Campbellite? A Campbellite is one who follows the teachings of Alexander Campbell because Campbell taught them. I am not that kind of a person. I am identified with the Restoration Movement because it exalts the Bible above all other books; because it exalts Christ above all other persons; because of its appeal for union; and because its appeal for union is based on the New Testament, and that alone—the New Testament Christ, the New Testament creed, the New Testament name, the New Testament baptism—just the New Testament.—"Christian Evangelist."

# Did Christ Cast Out Demons?

Dr. Fitchett, in the "Southern Cross," writes the following timely and pertinent passage:—

A correspondent calls attention to statements in Peake's Commentary on the Bible which teach that Christ's knowledge was on the level of his age, and of the people amongst whom he moved. He shared in the popular errors of his day. He believed in the possibility of demonic possession, and claimed to cast out devils. But we are invited to believe that he was deluded; his delusion was so complete that he believed he was working a miracle when he said to an imaginary devil, "Come out of him"; while the modern critic holds that, say, a dose of medicine was the only remedy needed. To quote Dr. Peake's words (p. 633):—

"Jesus Christ apparently accepted the popular diagnosis of disease as due to demonic influence. . . . If the belief in demons be entirely illusory, a modern assumption which is seldom questioned, though it is certainly questionable, then Jesus Christ was involved in a popular error. If the belief were only in part erroneous—and that it was in part superstitious can scarcely be doubted—then our records do not allow us to suppose that Jesus himself ever said anything to correct the element of mistake in a belief which he shared with the people."

Dr. Peake's teaching, it will be seen, certainly goes perilously near making Jesus Christ ridiculous. He was under a delusion at once so complete and so silly, that he imagined he was working a miracle, when he was doing nothing of the sort. His diagnosis of the case was wrong. He used the language of a miracle-worker, saying to an imaginary devil, "Come out of him!" when, as a matter of fact—as the modern critic reads the situation—a dose of fruit salts—or whatever corresponded to fruit salts in A.D. 32—was the true remedy needed.

Bishop Gore discusses the question of the limitations of Christ's knowledge under the condition of the Incarnation. Christ himself said, in regard to the moment when the great drama of human history shall reach its climax, "Of that day and that hour knoweth no man. No, not the angels which are in heaven, neither the Son." "The lim-

itation of knowledge, that I can accept on his own authority," says Bishop Gore, "that I can understand. I can understand the divine person coming into our human life, to live under its conditions and its limitations, must have so accepted a certain limitation of knowledge, otherwise there could have been no true manhood, no real human faith and hope."

Yes; the limitations to his knowledge which Christ himself proclaims and defines, we can all admit. But is a poor human critic, contemplating Christ through his spectacles, and measuring his knowledge with his tiny human footrule, entitled to say how far the knowledge of Christ ran, and to fix the exact point at which it dissolved into complete ignorance? "He came," says Bishop Gore, "to teach men about God and lead them to God, and if in his spiritual teaching—and he gave no other—there was mistake and delusion, that does not seem to me to be compatible with the idea of the Incarnation."

Bishop Gore adds:—

"People glibly say he shared the delusions of the age as to the existence of evil spirits. Well, he certainly talked of evil spirits. He certainly looked out upon the evil of the world, and he saw in it a rebel will behind men's wills. 'An enemy,' he said, 'hath done this.' But I have yet to learn what is the superior wisdom which can say that that estimate of things is wrong, in spite of and in the face of the experience of all the greatest saints of God." "I do not think," says Bishop Gore, "he was deluded. I see no right that men have to assume the sort of omniscience which should declare him in this respect deluded. I believe his word."

It will be seen that, as Bishop Gore drily hints, if the Higher Critics deny Christ's omniscience in his miracles of healing the sick and casting out devils, they claim it for themselves in their explanation of what Christ really did. The omniscience is still there, but it has changed its locality. It is the attribute not of Christ, but of his critics. We are required to believe that they are omniscient!

# The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

## The Moral Power of Play.

The opening of tennis courts by some of our Melbourne churches is a sign of increased interest in the right kind of recreation and social life for the young people. Essendon has a splendid court on the church grounds. Surrey Hills is making a move in the same direction, and expects to open a court at an early date. On Saturday, January 28th, the Moreland church formally opened their new court. It was the privilege of the writer of these notes to declare the court "open," and to hand the ball to the young lady who put the "first ball" over. There was a fine gathering of young folk, with a sprinkling of the older ones there, to show their interest and incidentally to reveal the fact that, though they were growing old in years, they were still young in spirit. Bro. W. Gale, the preacher, who is leading the church in a programme of aggressive work, was there, too, moving among the young people, directing, suggesting, helping when and where he could. He also had his camera at work, taking photographic impressions of the function.

Out in the open-air, with youths and maidens, proud of their work, the court was levelled, top-dressed, rolled and fenced, by working-bees, and now, eager in their anticipation of the happy Saturday afternoons to come; well, it was all inspiring to one who could enter into sympathy with the spirit of the occasion. One felt that the church was making no mistake in giving its sanction and support to such an enterprise. It would be well if more of our churches could, or would, provide such means of bringing the young people together under conditions so conducive to wholesome recreation and helpful social intercourse.

There is a moral value in play. To bring one's body under control, to train eye and hand in skilful movements, to cultivate the spirit of fair play, to learn to take defeat nobly and to win honorably; to breathe the pure air of out-of-doors, and to have congenial intercourse with one's fellows, these are part of the making of noble souls. Such sport strengthens the moral fibre, and builds up the defences of character. Young men who play cricket or tennis on Saturday afternoons are not the ones who enrich the "bookies" on the race-course, nor will they be the future residents of Pentridge. Some years ago, in the city of Chicago, a careful study was made of the habits of youthful criminals brought before the police courts. It was very significant, so the report stated, that those young men who had entered upon criminal careers were, with scarcely an exception, unacquainted with field sports. They did not play base-ball, they had not taken interest in any clean, wholesome sport. Their boyhood and adolescent days had been spent in hanging around the corners or about the doors of public houses and billiard saloons.

We congratulate the churches on providing tennis courts and other avenues of recreation for their young people. Not only do these things help to hold the young people to the church and school, they provide avenues for self-expression, for the building of body and character, and opportunity for delightful, innocent social intercourse. Principal Main quoted, at the College dinner the other night, words which are well worth the attention of every worker among the young.

"Train the body only, and you have a brute;  
Train the mind only, and you have a sceptic;  
Train the spirit only, and you have a bigot;  
Train body, mind, and spirit, and you have  
man, the noblest work of God."

The following news item is taken from the "Argus" of January 20:—

### Girl's Heroism in Surf.

Perth, Thursday.—At Cottesloe this morning a boy, Arthur Manning, got into difficulties while bathing in the surf. His cries brought an elderly

man, Charles Cooper, to the rescue, but Cooper was swept out to sea. A girl, aged 17 years, Muriel Jeffrey, then buckled on a life-line and swam out, her father working the reel. She brought Manning to land unconscious, and swimming out again, reached Cooper's body. All efforts to restore animation failed in the case of Cooper.



Muriel Jeffrey.

We are happy to introduce to our readers the young lady who is spoken of here, and whose photograph appears on this page.

The writer has known her since she was a little girl in the Lake-st. Kindergarten, and takes a pardonable pride in her deed of courage and self-forgetfulness. In reply to a letter of congratulation, she says in characteristic humility, "I didn't actually save the boy; I only took him the life-line, which was the means of getting him to shore. At the time there was no thought of danger or bravery in the minds of either dad or myself. We just saw the need of our help, and acted accordingly." Miss Muriel until two years ago, was identified with the Lake-st. Sunday School, but now the family is residing at Cottesloe, where she, with the others of her household, are valued helpers in the little cause at that place.

## That Man is Happy—

Who values honor and a good name above riches.

Who can enjoy the landscape without owning the land.

Who can face poverty and misfortune with cheerfulness and courage.

Who has a hearty appreciation of the beautiful in human life as well as in nature.

Who has a contented mind liberally stored with the knowledge that makes life interesting.

To whom plain living, high thinking and useful work constitutes real riches.

Who is conscious of his oneness with the One.

Who has a harmonious, happy home.

Who has learned how to neutralise fear thoughts and worry thoughts by their antidotes.—Exchange.

# In the Religious World.

## Sunday Shops.

The Public Questions Committee of the Methodist Church in Victoria (says "The Spectator") has decided to write to Sir Alexander Peacock, the Minister for Labor, asking what steps the Cabinet has taken with reference to the matter of opening confectioners' shops on Sunday. It will be remembered that a short time ago a deputation from this committee waited upon the Minister for Labor, who expressed his sympathy with the objects of the deputation, and promised that something should be done.

## Mandarin New Testament.

The Mandarin New Testament has just been published, transliterated into the Chu Yin or "national" system of Chinese phonetics. After about three weeks' study of this script, old women and young girls and ordinary illiterate men have been able to learn to read. If the phonetic script wins its way in China, it will involve a break with the past amounting to a literary revolution. The Chinese masses will become readers, and a new colloquial literature for common people will be born. It is indeed satisfactory to know that by the joint action of the B.F.B.S. and the A.B.S. the first complete book to be published in phonetic script is the Mandarin New Testament.

## Bible Characters and Modern Leaders.

A discussion class founded by the minister of the Congregational Church at West Roxbury, Mass., U.S.A., and held after the Sunday morning service, has just carried through a novel programme. It has devoted its Sunday morning sessions to a series of comparisons of Bible characters with modern leaders. Nine such comparisons have been instituted, viz., King Saul—Ex-President Wilson; King David—Theodore Roosevelt; King Solomon—Ex-President Taft; Joseph—Secretary Hoover; Joshua—General Foch; John the Baptist—Eugene Debs; Jael—Mrs. Pankhurst,

Carrie Nation; Samson—Lenin; Belshazzar—Germany's ex-Kaiser. The series is to be continued.

## A "Wireless Church"

What is believed to be the first "wireless church" in the world held its inaugural service on Sunday, which was "attended" by approximately 100,000 persons. It is known as the "Radio Church of America," and the "sacred edifice" consists of a small room in a private house in New York. In it were assembled Dr. Richard Way Ward, a well-known New York preacher, and another clergyman, who conducted the service, and a few choristers. The whole service was heard perfectly by means of the wireless telephone by an "immense congregation" assembled in hospitals, public buildings, private houses, and on board ships at sea scattered over a wide area. Further similar services are to be held every Sunday.

## The Person of Christ.

A recent issue of the "Christian World Pulpit" contains a verbatim report of Dr. R. J. Campbell's address on "Christ and Criticism," delivered at St. Paul's, Covent Garden. Dr. Campbell surveys the present state of criticism as regards the person of Christ, and comes to the emphatic conclusion, "The further back we go, the more evident it becomes that the purely human Christ, that is, the enlightened teacher in advance of his time, does not exist and never has existed." "Criticism today is firmly convinced of the historicity of the Christ of the Gospels, and up to the present, in spite of rationalistic leanings, is compelled to admit that this historical person cannot be separated from the ideal or eternal Son of God, the object of our faith and worship." Dr. Campbell's luminous utterance appears in a particularly good number of the "Pulpit," which contains sermons by the Bishop of London, Dean Inge, Bishop Gore, and Dr. Charles Brown.

# The Lord's Supper.

G. P. Cuttriss.

## ITS SIGNIFICANCE.

A superficial study of the three occasions of the Supper as recorded in the Gospels at the time of its institution and its observance at Corinth and Ephesus compels the conclusion that the breaking of bread then was something altogether different from what is observed nowadays. Then it was but a social meal of the members, to cultivate fraternal relations, or communion of saints, by associating in the name of the Lord Jesus. During the progress of this meal the figurative bread and cup were passed round and partaken of, evidencing one brotherhood in Christ, and as a token of what he was to them and a recognition of what the Lord Jesus had done for them all. It was, as it were, a banner or ensign, which silently yet eloquently proclaimed him to be their Bond. "A banner to be displayed because of the truth" (Ps. 60: 4). Our Lord's directions were the essence of simplicity, and in 1 Cor. 11: 2 Paul commended the Corinthian Christians for "keeping the traditions," those practices which had been handed down from the beginning of the gospel, by their general observance in the church, and which Paul and others had passed on to them before.

Possibly because no binding system was imposed, in process of time—perhaps owing to overflowing numbers—these love feasts were discontinued, and only the eucharistic symbols were retained that hitherto had been connected with it as the bond of union and declaration of their faith, and so it continues in the present time.

There are under the new covenant very few permanently binding regulations. It is altogether a spiritual system dealing essentially with motives and exceedingly adapted to circumstances as regards external forms by the Holy Spirit's guidance. It is a matter of eternal principles rather than rules and conventional details. Any regulations arising out of the principles must necessarily be very elastic, and subject to variation according to the circumstances prevailing in different periods, lands, and degrees of civilisation.

The fellowship of saints which it is the purpose of the Lord's Supper to give expression, is something bigger and brighter than a mere denominational unity. In almost every congregation of whichever section all saints, *i.e.*, obedient followers of the Lord Jesus Christ, are made welcome to the communion; participation in which does not necessarily commit such to approval of sectional methods and usages. The several sections of the external form of the one church of God do not unchurch one another, and at the table only give expression to the unity of believers as such, in the one great Head of the church. The name church, taken to express the several congregations or affiliations, should not be confused with the one great fellowship of saints—the church of God—but these congregations are merely associations for the promotion of their peculiar beliefs.

This is true in the main, though there are exceptions, all human efforts being "compassed with infirmity." It is too obvious that all Christians are not wise, nor as faithful as they should be, which fact calls for considerable care in guarding against evils, at the same time being careful not to arrogate powers which have never been delegated. There are also persons who make a profession of faith to whom it would be manifestly wrong to accord full recognition. In these instances we are warned, while discrimination is to be exercised, not to "judge one another," but rather to judge in what way *we* ourselves may avoid being "a stumbling-block in any brother's way." These things are not easy. The path of discipleship is ever demanding vigilance and humility; still, "where the Spirit of the Lord is (in exercise) there is liberty." We are warned not to be partakers with other men's sins, "to keep ourselves pure from them" (1 Tim. 5: 22). This demands not faithfulness alone, but much humility, patience

and love. It is easy in trying to mend matters to do more harm than good, especially if we fall into a worse evil. While all believers are called unto liberty, and all have the one considerate and loving Master, no section has any right to pose as setting up any Catholicism exclusive of others, which would involve bondage to man.

In nature the splendid harmony visible everywhere is "unity in diversity," and liberty implies variety, which is just where harmonious chords differ from simple melody. So in the one church of God, there is within its variations a very real unity, more felt than seen from without. To call such into question would be an abominable form of heresy.

Churches, like individuals, are called of God to make it their endeavor to "keep the unity of the spirit in the bond of peace" (Ephes. 4: 3). Not the unity of the body as a corporate organism, as Rome teaches, but that of the animating spirit, which is the hidden motive in all Christian living and conduct. It does not mean *uniformity*, but peace among the members. Wherever the spirit of the Master is in the ascendant, so as to override and neutralise in practice all conscientious disparity of judgment, the distribution of the one church into differing associations or assemblies need never interfere in the least with the happiest sentiments of unity among all, and the manifestation to the world outside that our Christ is indeed Lord of a united people. The spirit ever seeks to guard against presenting any false witness to our Lord, who is essentially a Spirit of unity and love.

There need be, and surely should be, no disrespect to one another, no opposition, any more than in two divisions of soldiers; but just a friendly rivalry in endeavoring to out-do one another in doing good, and in self-denying efficient service to God and humanity.

## What of the Jew?

H. Hargreaves.

One of the most interesting figures in society today is the Jew. Found in every land, engaged in all the ordinary avocations in life, mingling with every nation's commercial activities, yet strangely isolated, a scattered, landless people. He is of special interest to Bible students, because the Old Testament is largely occupied with the story of his past history and future destiny. His present condition is a monument of the fulfilment of our Lord's great prophecy: "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

What is to become of the Jew? Will he continue in his present distress to the end of time? What does the future hold out for this dispersed, despised people?

### Future prophecy concerning the Jews.

There is an idea among many brethren that the Jews in rejecting the Messiah twenty centuries ago committed "the unpardonable sin," and consequently, having forfeited every promise of God, have been abandoned to their own fate. This view was held by many of the early Gentile converts, but is definitely denied by the apostle Paul. He writes: "For I would, not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11: 26). Continuing, Paul has this striking statement: "And so, all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob, for this is my covenant with them when I shall take away their

sins" (26, 27). The illustration of the grafting of the olive branches, given in verses 17 to 21 of the same chapter, is worthy of careful note. As an explanation of this further work of God's mercy on Israel's behalf, Paul states, "For the gifts and calling of God are without repentance" (verse 29).

From the above, the following deductions may be made:—

1. A time limit has been placed upon the duration of the Jewish dispensation (verse 25).
2. God's gracious dealings with the Jews, though interrupted, are not completed (verse 25).
3. Their "national conversion" is associated with "the coming of the Great Deliverer" (verse 26).
4. The promises held out to Israel are not forfeited, but delayed (verse 29).

This is a mystery indeed, and led Paul to cry out, "Oh, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways, past finding out." Even the "rejection of Jesus" by the Jews, with all its attendant tragedy, cannot frustrate God's eternal purpose.

Can we wonder that the Jew, wherever he be scattered, should turn with longing eyes towards Palestine? Does not this great exposition of Paul help us to understand many of the prophecies, as yet unfulfilled, relating to the future of Israel?

Some idea of this "glorious future," for this "despised people" can be gleaned from Zechariah's prophecy. In chapter 8: 3, 7, 8, we read: "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, the mountain of the Lord of hosts, the holy mountain. Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness."

But the question arises, Will the Jews never discover the great tragedy of Calvary, of which they were the chief actors? Again the same prophet throws light upon this problem. "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born" (Zech. 12: 10). This discovery of their great guilt, as a people, in rejecting and crucifying Jesus, is to be the occasion of "national mourning," the particulars of which are given in verses 11 to 14. How merciful God is with a penitent nation is shown in the opening verse of chapter 13: "In that day shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Of the "refining process" to which the Jew will be subject, followed by deliverance by the Lord, with the final establishment of the Jew in the holy city, a monument to the faithfulness and glory of God, the prophecy concludes.

Let us again note, that this destiny is, as it were, "held in abeyance" until another mighty work has been accomplished, "until the times of the Gentiles have been fulfilled." This is the Gentiles' day, the "church age"; the calling of a people who were no people. Do not the happenings in Palestine since the year 1917 become of striking significance when viewed in the light of prophetic Scriptures concerning the Jews? What if, indeed, we are gradually drawing to the close of the "times of the Gentiles"? Are not these days then fraught with vast importance? Can any Christian maintain an apathetic spirit in the light of this possibility? Can the church slacken her energies, or curb her activities? Can we afford to relax our efforts to save the lost? To truly wait for our Lord's return cannot be less than a fully consecrated and surrendered life, and the diligent use of our means and talents in his service. As to the date of our Lord's return, no man knoweth, but that it will take place suddenly, and with most people unexpectedly, seems evident. Whilst leaving to others the fixing of dates, may we be careful to have our lamps burning and our loins girded, like men waiting for their Lord.

# The Austral Printing and Publishing Co. Ltd.

To the Editor.

Dear Brother,—

I fear that Bro. T. W. Smith's needless alarm has run away with his usually good judgment. On what ground does he base the assertion that a Conference-appointed committee would censor an editor's work? I venture to suggest that on the same ground a board of directors under whom an editor worked might act similarly. And would there not be more danger in a board of directors doing this than for a Conference committee to do so? In the latter case the Committee would be responsible to the Conference, and indirectly to the whole brotherhood; in the former the directors would be responsible to the shareholders, and the great body of people supposed to be represented would not come in in any way.

The unfortunate conditions in America, if I mistake not, began to be before the large publishing-house referred to by Bro. Smith began to claim to be "the brotherhood publishers." And now that the claim is made it might be well to ask: Is the claim correct? Does a committee appointed by the brotherhood manage and control? Are there now no shareholders? If so, it is a development of recent years. I do not think it was so when "the battle of the publishing houses" commenced.

Again I say that to be consistent, Bro. Smith should advocate that the missionary work should be done, and the College of the Bible be controlled privately, lest the evangelists and missionaries and College teachers should find their work "subject to the benign censorship of a Conference-appointed committee."

The question of whether there should be more than one publishing-house, paper, or Bible College, is not under discussion. The question before us is whether a publishing-house which represents the brotherhood should be privately owned and controlled, or be managed by the people it represents? Surely the latter is the more excellent way.

But the discussion need not be continued, and so I close with expressions of continued regard for Bro. Smith, the Directors and Manager of the Austral, and the Editor of "The Australian Christian."

Yours in the King's service,

Thos. Hagger.

To the Editor.

Sir,—

I would like to give an account of my experience of the Austral Printing and Publishing Coy. Limited. Some twenty years ago, from Bro. A. B. Maston, who was Editor and Manager for the Company, I learnt a good deal from him of the difficulties of carrying on, owing to smallness of capital, which, if I remember rightly, was then between £700 and £800. I knew the work of the Austral Company was held in high esteem amongst the brethren, so I said to him, "Why don't you make your wants known, and invite others to take up some of the unissued shares?" This suggestion he acted upon, and the result was that several hundreds of pounds were added to the capital, which proved very helpful. It was at this time that I became a shareholder, and it came about in this way, for I was anxious and willing to help. About that time I became the owner of a well-equipped addressing plant, with treadle machine, large quantity of first-class type, with necessary galleys, etc., and it occurred to me that it would be very useful in printing the weekly addresses for the large circle of readers of the "Australian Christian," so I offered it to Bro. Maston if it would be useful to him, and that he could fix his own value, and issue to me in shares what it came to. He accepted the offer, and I packed and shipped it to Melbourne. He credited me with, I think, £37, and I sent him the balance in cash for 50 shares at £1 each.

Since then I have carefully watched the work and management of the Company, and have but one verdict in regard to the Board of Directors, the Manager, the Editor, and Staff, and their services, and that is "They have done well, remarkably well."

The Company was formed about thirty years ago, and is a Limited Liability Company, with a nominal capital of £2000, divided into 2000 shares of £1 each, of which 1259 have been issued, leaving 741 yet unissued. There are in all 108 shareholders, who are the sole owners of the business, and these shareholders appoint the Board of Directors, who are also shareholders, to manage and direct the business.

The Company works under Articles of Association, and Rules and Regulations, and is subject to the Laws of Victoria; within these boundaries, no one has a legal right to say how their business should be conducted but themselves.

The only members of the Board of Directors I have known, and who, I believe, have held that position for the greater part of the thirty years, are as follows:—Wm. C. Craigie, Robert Lyall, Alfred Millis, B. J. Kemp, and C. W. Mitchell. And if ever five men deserved the Victoria Cross for services rendered, these are they. When I think of the task they were set, with a small capital of about £800, afterwards increased to £1257, to run and establish an important and intricate business, where the weekly wages, cost of paper, and one hundred and one things all costing money had to be paid, and little coming in; for, strange as it may seem, Christian people appear to want all religious books, tracts, and papers for nothing, and wonder why they are asked to pay up a long-overdue subscription, what a time of anxiety the Directors must have had through all those years, and what marvellous progress they have made; week by week have the Directors, Editors, Manager, and staff gathered, or written articles, collated and edited other writers' work, printed, published, and posted the weekly number of the "Australian Christian," besides religious works, and tracts, and doing at the same time commercial and general work for the public. Hundreds of thousands of copies have been sent forth until the "Australian Christian" has become the most potent and influential instrument in directing, inspiring, and uniting the whole brotherhood of the Churches of Christ throughout Australia and New Zealand; they move as one people, with one object, to establish Christ's kingdom in the hearts of men. Many a time have they been short of money, and the Directors have given their personal guarantee for the overdraft; the Directors bought property to house their enterprise, and personally guaranteed the mortgage; they wanted to keep up to date, and bought an expensive linotype machine, and stood surety; all these movements have been distinct advantages to the business. When I think of the small lump of money which the shareholders subscribed to the glory of God, without expectation of dividends, and I calculate the times it has been turned over and over again, and the influence, by the grace of God, of the services of the Directors and the permanent staff, I liken it to the widow's cruse of oil which, as she poured out for her daily use, some hidden spring restored all she had taken, my eyes fill with tears, and a lump rises in my throat, and I say, "What hath God wrought!"

Now look at the officials and staff a moment. Take A. B. Maston—quite a genius in the mastery of difficult subjects—a broad and inspiring preacher, tender and gentle as a child to the suffering, strong and masterful in debate; he has left his mark well established; the careful work of F. G. Dunn; the regular, intelligent, and highly spiritual work of G. P. and D. E. Pittman, and their contribution to its success.

Then take in view the present Editor, Principal Main, with his remarkable powers of discernment and grasp of religious subjects, and powers of expression; there is very little that escapes his thoughtful exposition.

And last, but not least, the large number of contributors of every calling, temperament, standing, and view, who write on a great variety of subjects, which gives a truer and more comprehensive knowledge of the rank and file of the brotherhood, than would a narrow circle of selected writers. The Company has had the blessing of God upon its enterprise, and I for one am more

than satisfied to leave the whole management in the hands of the Directors and staff, who have proved their capacity, fidelity, and devotion to their trust.

It has been suggested by a correspondent that the Austral Company should be placed under a committee similar to that of the British brethren. We would naturally expect that the committee thus so confidently recommended, would be able to show superior results as compared to our own, but what do we find? Take the last fifteen years, and place the weekly issue of "The Bible Advocate" side by side with "The Australian Christian," and any honest observer would admit that the former is outclassed in every particular by the latter; it is superior in paper, in printing, in range of subjects, in enterprise, in originality, in number of pages, in number of contributors, in organised efforts in Home and Foreign Missions, College of the Bible, Sunday School, Temperance, News of the Churches, Family Altar, also in circulation, in financial soundness, and in influence upon the brotherhood.

It is not pleasant to thus criticise the British brethren's deficiencies, but none are more conscious of their own failings in this matter than themselves; and in proof of this, only very recently they have decided to improve their paper in a very substantial manner, bringing it more up to the high standard set by "The Australian Christian," and they have changed the title to "The Christian Advocate," and January, 1922, was to see the beginning of greater things.

So this suggestion by your correspondent breaks down hopelessly when looked into. Now we will examine another of his suggestions, made in a second letter, that a committee be appointed by the Federal Conference "to control" the Austral Company. I would like to know where you are going to find a committee who are qualified to direct such an enterprise; tell me if you can, who, amongst all our brethren, knows or understands a half that is known and understood thoroughly by the present management.

I had the honor some years ago of being appointed by the Federal Conference (it sounds very grand, indeed, does it not?) a member of the Federal Executive of the Churches of Christ in Australia, and I have a very conscious knowledge of the qualifications of that committee, and I cannot but confess that that committee, as a whole, including myself, were more fit to play "The Babes in the Wood," or to fly an aeroplane, than to direct or manage an intricate and difficult business as the Austral Printing and Publishing Company Limited, and I think my fellow members of that committee will concur in this. The result would have been chaos and confusion, and where occasionally the delivery of the "Christian" happens to be a day behind, it would probably, under so distinguished a management, be a week or two behind, and about half its pages empty.

Oh, yes! it would be quite a picnic!

And what would become of the Directors, Manager, and staff, meanwhile? Could anyone suppose that it is in human nature to submit to so childish a scheme?

Since I began to write, I have received a copy of the Company's balance sheet to December 31st, 1921, and I find in addition to the capital of £1262 13/-, that the accumulated profits, extending over thirty years, amount to £4536 4/2; so that together the capital and profits amount to a total of £5798 17/2, beside which the present value of the Company's property, with improvements set down at a cost of £2044, is worth quite £3500, and the Company (unlike most Printing Companies) has used up all its expensive paper, and is down on bed-rock prices.

I want one of your readers to work out the percentage of profit and compound interest thereon for the thirty years, for the information of your readers, and publish it in your columns; I am too tired to do it myself just now.

I have an important suggestion, which I will submit with all deference and respect to the consideration of the Directors, and which seems to me may help and strengthen the position of the business.

Yours, etc., William Charllick.

# The Family Altar.

J. C. Ferd. Pittman.

## OUR CITY OF REFUGE.

In the Levitical law concerning one who accidentally killed another, and the significance of the names of cities appointed for refuge, we have types of infinitely greater things, and a very clear glimpse of the message of the gospel, and especially of the Christ of the message, who is immeasurably stronger than either one of those cities, or the whole of them combined.

To penitent sinners and tried saints he is a sure refuge. Not only is he our Kedesh (meaning holy—the spotless, peerless One); Shechem (shoulder—"the government shall be upon his shoulder"); Hebron (fellowship—none so sweet as that into which Christ calls us); Bezer (fortification—a strong fortification to all who put their trust in him); Ramoth (exalted—Christ has been exalted high over all); Golan (joy—in him we "rejoice greatly with joy unspeakable and full of glory").

But in our loving Saviour, who climbed the hill Calvary, died for us, and is now lifted to the highest heavens, we have protection, preservation, peace, and untold blessings, the number and nature of which are so surprisingly great and wonderful that no types can adequately foreshadow them. To him alone, "the hope set before us," "an anchor of the soul, a hope both sure and steadfast," may we all flee for refuge, and find everlasting sanctuary.

### MARCH 5.

#### Israel's Song.

"Then sang Israel this song: Spring up, O well."—Num. 21: 17.

"Then let me drink, and thirst no more  
For drops of finite happiness;  
*Spring up, O well*, in heavenly power,  
In streams of pure perennial peace,  
In joy that none can take away,  
In life which shall for ever stay."

Bible Reading.—Numbers 21: 16-20.

### MARCH 6.

#### A people that dwelleth alone.

"Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations."—Numbers 23: 9.

In "Grace Abounding" Bunyan tells us that the poor women of Bedford who sat at a door in the sun, and talked about the things of God, "spake as if joy did make them speak." "They spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were people that dwelt alone, and were not to be reckoned among their neighbors."

Bible Reading.—Numbers 23: 7-10.

### MARCH 7.

#### The Shadow of Sin.

"Be sure your sin will find you out."—Numbers 32: 23.

"No closer doth the shadow follow the body than the revenge of self-accusation follows sin. Walk eastward in the morning, the shadow starts behind thee; soon after it is upon thy left side; at noon it is under thy feet; lie down, it croucheth under thee; towards even it leaps before thee. Thou canst not be rid of it while thou hast a body and the sun-light. No more can thy soul quit the conscience of evil."

Bible Reading.—Numbers 32: 20-27.

### MARCH 8.

#### Cities of Refuge.

"Then ye shall appoint you cities to be cities of refuge for you, that the manslayer that killeth any

person unwittingly may flee thither."—Numbers 35: 11.

The roads to these cities were to be kept in good repair. The Sanhedrim had to see to this work, taking care that each road was thirty cubits wide. No hill must be in the way, and no river without a bridge, whilst at every cross-road the word "Refuge" was inscribed on a finger-post in large letters. So the way to Christ is very plain. "The wayfaring men, ye fools, shall not err therein."—Isaiah 36: 8.

### MARCH 9.

#### The Promised Land.

"Behold, I have set the land before you; go in and possess the land which Jehovah sware unto your fathers."—Deut. 1: 8.

"There's hope for me, and hope for you,  
Behind the cloud the sky's still blue;  
Behind our crosses, we are told,  
Awaits our crown of glittering gold;  
O heart, be glad, and heart, be true,  
There's hope, sweet hope, for me and you."

Bible Reading.—Deut. 1: 3-8.

### MARCH 10.

#### Obedying and Transmitting God's Law.

"Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the peoples, that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."—Deut. 4: 6.

"Thou must be true thyself,  
If thou the truth would'st teach."

"Take up the torch and wave it wide,  
The torch that lights time's thickest gloom."

Bible Reading.—Deut. 4: 1-8.

### MARCH 11.

#### Our Never-Failing God.

"For Jehovah thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."—Deut. 4: 31.

"I see the wrong that round me lies,  
I feel the guilt within,  
I hear, with groan and travail-cries,  
The world confess its sin.

"Yet in the maddening maze of things,  
And tossed by storm and flood,  
In one fixed trust my spirit clings;  
I know that God is good."

Bible Reading.—Deut. 4: 29-31.

### PRAYER.

My Father, wilt thou grant to me the sweet consciousness of thy nearness. In the day of temptation and trial may I rejoice that I can flee for refuge to thee, and at all times may my heart be made glad by thoughts of thy watch-care over me. Help me to spread the news of a crucified, but risen and exalted Saviour. May I lead many souls to the right path. Give me grace to enable me to turn the eyes of many towards thee, and plant their feet upon the road to heaven. For Christ's sake. Amen.

### WANTED.

An Evangelist wanted for Hutt and Petone field, eight miles from Wellington. Full particulars from the Secretary, Dominion Home Mission Committee, Box 500, Wellington, N.Z.

Married couple, child 4 years, desire board, half villa, with or without furniture, eastern or southern suburbs, Melbourne. / Mrs. Barber, c/o Austral Co.

Wanted Known.—Hinrichsen and Brooker begin tent mission at Maryborough on Sunday; and would earnestly ask for your prayers. Don't forget to pray!

### KADINÁ CHURCH OF CHRIST.

Second Annual Draw of Debentures.

£10:—Nos. 33, 42, 46, 64, 51, 86, 28, 77, 71, 60.

£5:—Nos. 14, 52, 47, 98, 89, 93, 27, 72, 38, 18.

H. L. Rodda, Secretary, pro tem.

### Richmond-Tweed District, N.S.W.

The quarterly meeting of the Richmond-Tweed Executive Committee was held at Lismore on Friday, Feb. 17. Bro. J. G. Snow (Bangalow), presided. Correspondence included Bro. W. E. Reeve's resignation as District Evangelist. Resignation was accepted on resolution of Bro. Cecil Snow, seconded by Bro. L. H. Robinson (Bungawalbyn). Regret was expressed at Bro. Reeve's departure from the district, and best wishes extended him in the new occupation taken up by him in the Coff's Harbour district.

Regarding future work, Bro. C. J. Snow moved that the names of speakers be sent to the three district churches, and that these churches make arrangements with these brethren for preaching supply. This was seconded by Bro. P. J. Pond, and agreed to.

Bro. Pond advocated assistance being given to the brethren at Tyalgum, Murwillumbah, Mullumbimby, and Bungawalbyn. It was decided that the matter of supplying regular preaching at these centres be considered as soon as funds are again available.

Owing to the unavoidable absence of the district treasurer, the financial statement was not to hand. The district secretary reported that the local treasurer at Tyalgum, Bro. F. C. Brown, had advanced the money to meet expenses to date.

The question of closer co-operation with the State Conference in Home Mission work in the north-eastern portion of N.S.W., was discussed, but as there was nothing tangible before the meeting, no decision was arrived at.

Tweed-Richmond Conference statistics are:—Churches, 4; Bible Schools, 6; C.E. Societies, 3; Temperance organisations, 3; other centres where members are grouped, 3.

P. J. Pond, Hon. Secretary.

### MARRIAGE.

FIELD—BAILEY.—On Jan. 28, at the Methodist Church, Cheltenham, Vic., by Mr. E. Tonkin, Sydney Livingstone, son of Mr. and Mrs. C. F. Field, "Chassarfield," Ungarie, N.S.W., to Edith May, fifth daughter of Mr. and Mrs. T. Bailey, Frankston, Victoria.

### DEATH.

RATCLIFFE.—On February 15, 1922, David, loving husband of Mary Ratcliffe, of 4 Davies-st., Brunswick, and beloved father of Jean, Josiah, Nathanael, Cornelius, Nehemiah, Miriam, Cyrus, Martha, Phillip, and Gordon, late of Bylands, Ky-aram, and Warragul, aged 65 years.

"Rest, sweet rest."

### COMING EVENTS.

MARCH 12.—Bayswater Harvest Thanksgiving Services. Friends are invited.

MARCH 12 & 15.—West Wimmera Conference at Kaniva. Visiting speakers—Bro. Gale and Sister Tonkin.

### FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahran, Victoria.

### CONVALESCENT AND REST HOME.

Ideal position and grounds. Convalescent adults and children, or persons suffering from nervous debility, will receive special attention. "Have-a-rest," Dromana, Vic.

### PROTESTANTISM AND ROMANISM.

By T. H. Scambler, B.A.

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# Here and There.

The secretary of the Stawell church is now Bro. F. MacKie, Kofoed-st., Stawell, Vic.

Miss Rosa L. Tonkin will visit in Queensland in April, and with Bro. Reg. Enniss represent the Federal F.M. Committee at the Queensland Conference.

Bro. W. A. Kemp, we are glad to note, is being used by our brethren in Scotland. He is studying at Edinburgh University. On a recent Lord's day he was advertised to be present and speak at three services in connection with the Coplaw-st. church, Glasgow.

A. W. Connor, of Ballarat, Vic., has arranged an interesting series of "Old Path" addresses for March. Here are the topics: "The Old Path Guide Book" (Back to the Bible); "The Old Path Saviour" (Back to the Christ); "The Old Path Gospel" (Back to the Cross); "The Old Path Christian" (Back to the Great Commission).

Here is an unusual and attractive list of sermon titles. G. H. Oldfield is using it at Ringwood, Vic., during March:—"Leaves from the Note Book of the Great Physician."—"A Page from Christ's Materia Medica"; "Some Prescriptions of the Great Physician"; "Christ's Treatment of Fractures, Wounds and Internal Complaints"; "Diet, Recreation and Work."

Recent vacancies on the Board of Management of the College of the Bible, caused by the retirement of Bren. Sivyver and Scambler, have been filled by the appointment of Bro. A. E. Illingworth, preacher at Malvern-Caulfield, and Bro. J. G. Hare, an officer of the church at Swanston-st., Melbourne, and secretary of the Temperance and Social Questions Department of the Victorian Conference.

A sister in Broken Hill, N.S.W., renewing her subscription, writes:—"We do enjoy reading our 'Christian.' We would rather do without our daily paper than miss the 'Christian.' We think it a great pity that it is not appreciated by all of our members as it should be, and very often one finds a great number of worldly books and papers come into some homes each week, but yet the people can't afford to take our own church paper."

The Paternoster-Nankivell mission at Malvern-Caulfield was continued all last week. Never fewer than 130 people came to any meeting, and the tent was again filled on Sunday evening, when four made the good confession. Many have been baptised, and nine such were received into fellowship on Sunday. The preaching is good. The answers to questions are clear and convincing, and the scope of the mission is ever widening. 17 have made the good confession, and two have been restored to fellowship.

Bro. C. Young writes: "Sixty years have passed by since the Church of Christ was established at Maryborough, Vic. Its history has been very varied, sometimes almost ceasing to exist, but nevertheless it has given to the brotherhood some great workers. The church to-day is determined to go forward, and great preparations have been made for the tent mission, which begins on Sunday, after many weeks of cottage prayer meetings. During the last week five evenings will be given up to prayer, and we would ask again that the churches remember us at the throne of mercy."

Bro. T. E. Rofe has forwarded to Bro. A. T. Eaton, the Conference President of N.S.W., a cheque for £105, being the half-yearly interest due in connection with the settlement of certain shares in the Natalite Co. on the various committees of the Church of Christ. The money is to be distributed as follows:—The Home Mission Committee, £30; the Bible Schools Committee, £30; the Preachers' Provident Fund, £30; the Chapel Extension Fund, £15. In addition to these amounts the Temperance Committee received £15—the amount due in February, 1922—the latter part of last year. £30 has been forwarded direct by Bro. Rofe to the Bible College, and £30 to Bro. Walden for Foreign Mission work.

Correspondence for the church at Dandenong, Vic., should now be sent to H. A. Williams, acting-secretary, c/o Mr. D. Brown, Langhorne-st., Dandenong.

We are requested to give a final reminder to our Victorian readers of the Bay Excursion to Queenscliff on March 9, for which date the s.s. "Weerona" has been chartered by the Victorian Anti-Liquor League and the Independent Order of Rechabites, leaving Port Melbourne at 10 a.m., returning from Queenscliff at 5.15. An attractive programme of sports has been arranged, and several hours may be spent ashore in visiting the lighthouse and other points of interest. Tickets (adults, 3/6; children over 4 and under 12, 2/-) may be obtained at the Anti-Liquor League, Clyde House, 182 Collins-st., Melbourne; the I.O.R., 518 Elizabeth-st. North, corner Victoria-st.; O.S.T., T. & G. Buildings, 136 Swanston-st., Melbourne; W.C.T.U., Carlisle House, Exhibition-st., Melbourne, and the secretaries of branches.

Ararat mission closed on Tuesday, Feb. 21. Till that time 56 had made the good confession. On Sunday last the first services were held in the new building. Bro. Bagley presided, and Bro. Hinrichsen exhorted. One hundred and forty-five partook of the Lord's Supper, but many others were present. Bro. Bagley spoke to the children in the afternoon. At night the building was crowded, and Bro. Hinrichsen preached a splendid sermon on "Christian Unity." Eleven responded to the invitation. On Monday evening Bren. J.E. Thomas and T. Bagley were the chief speakers, and the building was again packed. J. R. Combridge presided. Other speakers were Bren. W. Wakefield, Skurrie, Payne, and Combridge. Sisters Grace Skurrie and Amy Grant were recipients of tokens of appreciation of their services. Five confessions were also taken, and the total stands at seventy-two.

In a personal letter A. G. Saunders, B.A., writes from the Philippines:—"You will rejoice with us here to know that last Sunday evening I baptised five young people. This makes a total of 29 baptisms since school opened last June. As far as we know, this is the best year our Vigan work has ever had in the way of baptisms. We are naturally somewhat encouraged and lifted up. We are especially pleased that we have won about a dozen girls and young women. The women are the conservative element in the Philippines. They hang on to the old tightly. They are also very timid as a general rule. We have won plenty of boys and men all along. But until this year we have had very, very few young women of the student class come. It means a lot. It means more than folk at home can realise. The young men get married here just as they do—most of them—in other places. If there are no Christian girls for them, they take others. And that means their loss, often, to our cause. We are building the way for future Christian homes of a good type. That means fixing future generations for Christ and the Word of God. We are already beginning to receive the growing children of former converts. We have now young people among us who never knew what it means to be a Romanist. All we have to do is to keep on and watch our chances. The victory is surely coming. We must be faithful—that's our business, God helping us."

## Hobart's Golden Jubilee.

At the invitation of Bro. Geo. Smith, Bro. O. A. Carr arrived in Hobart in January, 1872. He commenced to preach in the Baptist chapel, Harrington-st. A little later the brethren secured the Oddfellows' Hall, where fifteen met to remember the Saviour. The membership had grown to forty by the month of May, and to one hundred and eight in one year, when O. A. Carr left for the mainland, and G. B. Moysey took up the work of evangelist. He did much to establish the young church in the truth as well as to bring others into the fold of Christ. J. P. Wright, who followed in

the ministry of the Word, endeared himself to many. After his departure, Bren. G. Smith, J. Dalglish, W. Ross, H. Poultny, W. Speakman, H. Woolley and G. Woolley took an active interest in the work of the church. Land was procured in Harrington-st., and a building erected at a cost of £1000 during 1881. H. Exley opened the building and remained with the church for a season. A. B. Maston labored with the church for one year before taking up the great work of his life in Melbourne. The building was sold, and meetings held in the Temperance Alliance rooms, then in the old Baptist chapel until 1886, when, as the result of earnest efforts, the present building was erected at a cost of £1700. W. Donaldson took up the work in 1892. He was succeeded by R. G. Cameron, J. A. Palmer, C. T. Nixon, F. Collins, W. J. Way, C. Hale, G. Manifold, W. McCallum, G. Woolnough, S. J. Southgate, and W. H. Nightingale at present with us. Through the faithful preaching of these men many were won for the Master. Besides the local men, named formerly, H. C. Rodd, for many years secretary of the church, now called to higher service, D. Wield, D. Scrwn, J. Adams, senior, W. R. C. Jarvis, A. W. Adams, G. Spaulding, A. E. Gourlay, and many others helped in teaching and preaching. The church commenced to extend during the past 20 months by establishing a Bible School and then a suburban church at West Hobart; a Bible School at Cascades, and a Bible School and meetings for worship at Derwent Park. We have a roll of 300 members at present; a school of over 150; three C.E. Societies, with a combined membership of 90; a Dorcas Class of many years' standing, and recently a choir. Thos. Hagger, of Adelaide, conducted the golden jubilee tent mission during January, 1922, concluding with special anniversary services on the 20th, and a monster tea and thanksgiving service on the 30th, when P. R. Baker, of Launceston, and G. B. Moysey, of Melbourne, also spoke. The veteran G. B. Moysey spoke at the meeting of "The Old Guard" on the 31st, also Sister Mrs. G. Brown, one of the first members, and many of the early members. Greetings were received from a host of early members, some of whom were with us, and others scattered over the State and Commonwealth. G. B. Moysey and W. M. Cooper, the new secretary, spoke at the "Young Folks" meeting on Feb. 1st, when a nice programme was submitted. The church enjoyed very much the happy fellowship with Bro. and Sister Moysey. He delivered the closing address of the jubilee on Feb. 5. The church looks forward to a larger sphere of usefulness, blessing and power than ever before.—W. H. Nightingale.

## IN MEMORIAM.

ASHWOOD.—In loving memory of my dear husband and our daddy, who went home Feb. 27, 1921.

Speeding away, we are speeding away,  
On to the region of infinite day;  
Only a veil to be lifted, and then,  
Oh, what a meeting with dear ones again.  
—Inserted by his loving wife and daughters.

FREEMANTLE.—In loving memory of my dear husband and our dear father, who fell asleep in Jesus, March 3, 1916.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."  
—Inserted by his loving wife and familv, E. Freemantle, Bet Bet, Victoria.

GALLANDER.—In loving memory of my dear husband and father, who passed away on March 3, 1911.

No doubt disturbed his faithful mind,  
At the crossing of the bar;  
The crossing was a victory,  
Without a cloud to mar.  
We, too, shall cross that bar some day,  
And, oh, the cherished joy,  
There will be one waiting for us,  
My dear husband and our dear father.  
—Inserted by his loving wife and family, Christina Gallander.

# Foreign Missions.

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

## Foreign Missionary Committee.

**President:** J. Warren Cosh, 13 Clifton-st., Malvern, S.A.  
**Treasurer:** O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.  
**Secretary:** G. T. Walden, 74 Edmund-ave., Unley, S.A.

The Federal Foreign Missionary Committee gratefully acknowledge the receipt from Bro. Rofe of a second £50 (making £100 in all), in redemption of his promise towards new buildings in India. Also £30, being 6 per cent. interest for six months on £1000 worth Natalite shares.

Bro. Watson writes from Shrigonda: "During November we have had 216 new patients at the dispensary, and re-treatments 200. Total for the month, 416 treatments. Fees received, 31 rupees and 10 annas. One Scripture sold and free tracts and portion of Scripture distributed, 196. Paragon school, our latest new village, has one teacher and 17 scholars. We have training two boys learning to be washermen, and two learning building. All four are doing good work. We have in our church, 24 members. Baptised during the month, nine—four men and five women. Contributions, R.11/8/6. Sunday services, 12; week-days, 6. Sunday Schools:—Orphanage, four teachers, sixty children; Mang, one teacher, twenty children; Village, two teachers, twenty-three children; Paragon, one teacher, twenty children."

### The Evangelist must be a Gospel.

The India native evangelist should himself be a gospel, and should himself have an experience of how the Lord Jesus helps him.

- You are writing a gospel,
- One chapter each day,
- By the deeds that you do,
- By the words that you say,
- And the world reads that gospel,
- Whether faithless or true,
- According to—
- Not Matthew, Mark, Luke, or John,
- But according to you!
- From "Duyanodaya," India Newspaper.

### Waifs of Baramati.

Vera Blake.

I have been greatly exercised in my mind lately about our near neighbors. Poor little neglected boys and girls. Fever has been shocking among them. There are dirty, stagnant swamps near their homes—hence the illness. One family lost two little girls in one day. We went to the same house a couple of weeks after, and found the mother with a month-old, miserable baby. She was down with fever; also four children. Only a sack or two under them, and some of them with no covering. I gave them some of our children's old clothing and bedding. I got these poor chil-

dren on my mind. I got no rest until I thought out a plan to help them. I know the parents are mostly lazy, preferring to beg rather than work. But there are the little, helpless children, some so bright, too, that I do want to encourage to come to school. Some are so thin and miserable. Some fill up the empty corner of their stomachs by eating prickly pear fruit. So I thought and prayed and talked of it. Then I called the children together, and gave each one a garment. I had a fair stock in hand of clothes sent out by various people. Then I agreed to give each child a tiny bit of grain every day for attending school. I have not drafted them into our school yet. They would upset the discipline I am afraid. Each child gets about a 1/4 lb. of grain per day, and has one and a half hours' instruction in singing, drilling, counting, Bible stories, A B C, and Bible verses. Just how we shall progress I know not. This I am sure of, if it is God's work, and he wants us to continue it, he will provide a means to run it. 25 to 30 children come daily, and as grain is at present, it will mean over one rupee per day to give even such a tiny bit. One does not read concerning George Muller and other such folk for nothing. "He knoweth our need."

### Victorian F.M. Acknowledgments.

December 19, 1921, to February 24, 1922.

Churches.—Hampton, 1d.-per-week Collector, Miss D. Hamilton, £4/7/3; id.-per-week, French Island, £1/2/-; id.-per-week, Emerald East, 5/-; Sisters, Northcote, weekly collections, £2/7/1; Preston, £2/15/-; Chinese Church, £3/3/5; Swanston-st. Church, £4/7/-; North Carlton, 18/6; Bendigo, 18/3; Bayswater, per Mrs. Clements, 10/-.

Individuals, Societies, etc.—Sister Hill, North Richmond, 10/-; Sister Thomas, South Melbourne, 5/-; Bro. G. W. Dann, Chinese Church, £1/1/-; Sisters, Dandenong Church, boxes, 13/6; Sister B. A. Brown, East Camberwell, £1; "N.H.," Mildura, £3; Sister H. C. Ludbrook, Essendon, £1; Bro. J. G. Hare, Swanston-st., £5; Sister M. E. Meyer, Geelong, £1/10/-; Bro. Flood, Ascot Vale, £1; Bro. Hargreaves, Boort, £1; Miss D. Moore, Collingwood, 10/-; Bro. R. A. Wing, Chinese Church, £1/1/-; Bro. H. H. McKean, Lygon-st., £1/5/-; Sister Haywood, North Richmond, 5/-; Geelong P.B.P., Map of India, 5/-.

Support of Orphans.—M. Kefford, Girls' Class, Prahran B.S., £1/10/-; Women's Mission Band, Brighton, £3; Doncaster B.S., £6; Girls' Mission Band, Ballarat, £7; Berwick J.C.E. and B.S., £1 10/-; Geelong B.S., £1/6/-; Essendon P.B.P., £1 10/-; Prahran Girls' Club, £3; South Yarra B.S., £4/7/6; Mrs. H. C. and Miss D. C. Ludbrook, £3; "Faith," £3; Northcote Church, £6; Cheltenham B.S., £6; Berwick Young People, £1/10/-; Sister F. E. Hall, £6; Carnegie Church, £2/5/9; Bendigo B.S., £2; Miss J. McQuinn, Cobden, £2.

Children's Day.—Bible Schools: Wedderburn, 13/5; Collingwood, £3/3/-; Doncaster, £2/6/6; Ararat, £1; North Fitzroy, £1/10/-; Williams-

town, £1/3/6; Hampton, £3/17/1; South Yarra, £3; East Camberwell, £4/12/3.

"World Call."—Sister H. C. Ludbrook, 7/6; R. Enniss, 7/6; J. E. Allan, 7/6; R. Lyall, 7/6.

Received with thanks.  
 R. Lyall, Treasurer. Ievers-st. and The Avenue, Royal Park.  
 J. E. Allan, Secretary, 41 Bennett-st., North Richmond.

Offerings for Foreign Missions may be sent to the following:—

Victoria: J. E. Allan, 41 Bennett-st., North Richmond. 'Phone, Haw. 1923.  
 R. Lyall, cor. Ievers-st. and Park-ave., Royal Park, Vic.

New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield; or, J. O. Holt, 46 Martin-place, Sydney.

Queensland: Secretary, H. W. Hermann, Railway Parade, Nundah; Treasurer, J. Coward, "City View," Exeter-st., West End, Brisbane.

West Australia: W. H. Clay, 9 Chester-st., Subiaco.

Tasmania: James Foot, 14 Balfour-place, Launceston.

South Australia: F. Collins, 48 Amherst-av., Nth. Norwood. 'Phone. Norwood, 1501.

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 Head Office: 139-149 Elizabeth St., Melbourne. **GEO. E. EMERY, Inspector General.**



**"That Blessed Hope."**

[To the Editor, "Australian Christian."]

Dear Sir and Brother,—

Bro. Baker, I much regret, has gone out of his way to quote me inaccurately! I never "charged the churches in general with having failed to teach and preach the Second Coming." I fearlessly re-affirm that "the blessed hope" of the gospel—to wit—the coming of "the Bridegroom" for "the bride," forms no prominent part in any department of our teaching. (This is not in any way meant to apply to Launceston, but to the brotherhood as a whole who stand out to restore primitive or New Testament Christianity.) Bro. Baker and others may delight to flounder in the ever-changing quicksands of pre- and post-theories; but I can't be drawn to discuss fruitless issues; as I have learned a more excellent way. Many thanks to Bro. T. J. Johnston for his able and most courteous review, which is in a most brotherly spirit.

"That blessed hope" of which the apostle writes is an *exclusively* New Testament revelation. The Spirit of God has shown through the prophets what the appearing, the visible manifestation of the Lord will mean, for the people of Israel, for the nations, and for groaning creation. But nowhere do we find "that blessed hope" made known by the prophets. The Jewish saints knew nothing of it as it is revealed to the church of God. Old Testament saints knew of the resurrection of the dead. They knew nothing of a resurrection from among the dead. Yet Enoch and Elijah were taken to glory without dying. No prophet knew the typical meaning of their experience, as we know it through "that blessed hope."

"That blessed hope" is for the first time mentioned by our Lord. But where in his earthly life did he give it to his disciples? It is not found in the records of the first three gospels, generally called the synoptics. In these records he spoke often of his return. He promised a second coming of himself in the clouds of heaven, with power and great glory. He revealed what would take place before his return. In his prophetic Olivet discourse (Matt. 24: 25) he gave the signs of his coming, the preceding great tribulation, the physical signs accompanying his visible manifestation, the regathering of his elect people Israel by the angels. He revealed how some would then be taken in judgment, and others left on the earth to enter the kingdom (Matt. 24: 40, 41). He also spoke in parables of how the conditions in Christendom would be dealt with by him. And finally he gave a prophecy concerning the judgment of the living nations in the day of his appearing. But nowhere in the gospels of Matthew, Mark and Luke did he speak of "that blessed hope." It was in the upper room discourse that he spoke of it the first time. His eleven disciples were gathered about him. Judas had gone out into the night to betray him. How sorrowful they all were, with despair depicted on their faces!

Then his beloved voice broke the silence, and uttered those never-to-be-forgotten words: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also" (John 14: 1-3). In these words "that blessed hope" is mentioned for the first time in the Bible. Note, only those who belonged to him heard this promise! It is therefore a promise not given to Israel, or to the world, but only for those who knew him as their Saviour and Lord. The promise is twofold. He would come again and receive them unto himself; and that he would take them to the place where he is. And this is "that blessed hope." His coming for his own to be with him in the Father's house to occupy the mansions he has prepared by his atoning work.

The contrast of this promise of his coming for his disciples with the promises of his visible return as given in the synoptics is striking. He does not say a word about any signs. He does not mention the great tribulation. Nor has he anything to say about judgment. He gives the bless-

ed assurance that he in person will come and receive them unto himself. No instructions to look for certain signs and events as predicted in Daniel's prophecy, or wait for the great tribulation and the manifestation of the man of sin. His promise told them to wait for himself.

The above thoughts are worthy of the consideration of the *best trained* Bible students in the brotherhood. I have collected them from an eminent American writer, and another, Arno C. Gaebelein, editor of "Our Hope"; author of Annotated Bible; Expositions of Matthew, Joel, Daniel, Zechariah, Revelation, etc. To me personally they have been most helpful and illuminating, and provide a long-lost key to the unfolding of this most entrancing and paramount New Testament theme. I shall be amply rewarded if it causes some to re-study and "search the Scriptures" like the Bereans of old. "Truth is mighty and must prevail."

—T. Cope.

Dear Bro. Editor,—


I would thank you to publish the following texts and remarks in reply to your two correspondents in reference to this important subject, and I hope all who believe in the pre-millennial personal coming of our Lord will come forward with their scriptural testimony in support of this great truth. I may add that the pre-millennialist preachers are to the front in all missionary enterprises. Your correspondents seem to think that the millennium is to be brought about by the gospel, whereas Christ says that when he comes again the world will be in a state similar to what it was in the days of Noah and of Lot. He did not say the gospel would convert the world, but that it should be a witness to all nations. We are told that "the dead in Christ shall rise first at his coming," also that the "rest of the dead lived not again till the thousand years are finished," and that "his saints shall reign with him." The judgment seat is where the saints receive their rewards according to faithfulness. The great white throne is not till after the thousand years, and then all the wicked out of Christ are judged. During the millennium the Jews become a nation again in their own land, and at last their eyes are opened, and they accept Christ as their long-rejected King. We read the name of the Holy City will be "Jehovah-Shallum"—"the Lord is there"—and we are told there shall be one Lord and One King over all the earth. See Acts 1: 11; Matt. 24: 30; 1 Thess. 3: 13; Jude 14; Rev. 1: 7; 2 Thess. 2: 8; Matt. 25: 32; Isa. 9: 6, 7; Daniel 8: 18, 37; Is. 49: 6, 7; Zech. 14: 9, 16; Ps. 86: 9; Is. 45: 23; 1 Thess. 4: 16; 1 Cor. 15: 23; Rev. 20: 5; Zech. 14: 9.

—A Student of the Word.

None knelt at her feet, confest lovers in thrall; They knelt more to God than they used—that was all.—Mrs. Browning.

The face of all the world is changed I think, Since first I heard the footsteps of thy soul! Move still, oh, still beside me!—Mrs. Browning.

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# News of the Churches.

## Tasmania.

At Hobart, Bro. Hurburgh exhorted a large audience on Sunday, Feb. 19. The preacher held a service at Kingston. Bro. Nightingale baptised one person on Friday, Feb. 17, and three on Feb. 19. These, with two men, at the close of the service, making six in all, were welcomed into fellowship.

## West Australia.

The Maylands mission, under Bro. Harward, opened on Sunday, Feb. 19, with record attendances. At the "young people's service" one young lady confessed Christ. At night the tent was crowded out. Bro. Harward delivered an inspiring message. Week-night attendances have been good, many strangers attending.

Harvey mission proved very successful. A complete visitation of the district was made by the church members. Bro. Harward's messages were bright and uplifting. Bro. E. R. Berry, Conference President, led in song. Sister Mrs. Hibbert's solos were much appreciated. Bro. Harward's message, "Is Christ Divided?" was delivered in the public hall to about 200 people, every denomination in the district being represented. Bro. Harward held them for an hour. The mission closed with a spiritual uplift to the church; 12 baptisms; 46 ropeholders.

Subiaco had inspiring services on Feb. 19. Good rally at the morning meeting, when Bro. Clay concluded the series of excellent addresses on "Letters to the Church from its Founder." Feb. 19, he dealt with the letter to the church at Laodicea. The Sunshine League had a happy gathering at 10 a.m. Much appreciated talks were given by Mrs. Clay and Miss Vera Grosse. At the gospel meeting a fine address was given by Bro. Clay on "Remission of Sins." Special music by choir, and congregational singing bright and enjoyable. The Girls' Club resumed meetings on Feb. 22. A first-aid class is being formed, Dr. Farmer in charge. Very fine prayer meeting on Feb. 23. Bro. Cameron, of Collie, gave a helpful talk on "Laborers together with God."

## Queensland.

At Toowoomba on Feb. 19, Bro. Burns exhorted acceptably in the morning. The fellowship of Bro. Trudgian, of Brisbane, was enjoyed. At the gospel meeting the subject was the third of the series for the month, "The Entrance to the House" (John 10: 9).

At Albion on Feb. 19, Bro. Davis being away at Roma, Bro. Wendorf spoke in the morning on "Spiritualism." Bro. Coward, of West End, spoke at night on "The Death of Jesus." Both addresses were much appreciated. Wet weather somewhat spoiled the attendances.

Owing to financial difficulties, Bro. Mason's engagement under the Home Mission Committee in Kingaroy field will conclude in April. The future of the work in this growing and important field will lie in the hands of the members in the district. They must all combine together, and even at cost of a little sacrifice support the work, or else it must close. The Home Mission Committee can do no more with funds available.

At South End, Toowoomba, the morning meeting on Feb. 19 was most encouraging. Six visitors from other centres. A special missionary effort will be held all day on March 5, Bro. J. Coward, of Brisbane, taking all meetings. Bro. A. Coleman exhorted on "Give ye them to eat," which was much appreciated. Continuous rain hindered the gospel meeting, and the men of the church held a helpful prayer meeting.

West Moreton District report some fine meetings held lately. Bro. J. Lobegeiger conducted splendid meetings in Mount Walker on Feb. 12. Bro. F. Norwood was much appreciated at Rosevale, on Feb. 12. At Silverdale on Feb. 12, Mr. Rodger preaching, two came out for God. Feb. 14, baptismal service: chapel crowded. Mr. Rodger will relinquish his work in West Moreton shortly after district conference, March 17.

Owing to wet weather meetings at Brisbane on Feb. 19 were small. Bro. Moreton, of Sunnybank, spoke acceptably at both services, his subject at night being "Ashamed of Jesus."

The Toowoomba local paper contains a report of the erection of a Sunday School building in a day at Harlaxton. From it we cull the following: "Mr. F. H. Chamberlin, who was in charge of the willing workers, had brought his petrol-power portable engine and plant, including circular saw, planing machine, borer, etc., which rendered valuable assistance. The plans for the building, measuring 22 feet frontage by a depth of 30 feet, gable roof with a porch in front, had been prepared by the Chamberlin family. The squad of volunteers, who included some of the foremost skilled workmen in the city, were astir at 6 o'clock in the morning. A ladies' committee provided first-class meals for the hard-working volunteers, and also raised some funds by the sale of comestibles to the spectators. The work had so far progressed at 3 o'clock that then a commencement was made with the roofing and lining. The latter is of the three-ply variety, and the grain of the panels is very pleasing. There were a large number of spectators during the day, and the energetic pastor and his colleagues have been congratulated on all sides. G. E. Burns (who was present at the building operations throughout the day) and the committee of management of the Church of Christ are exceedingly grateful to the workers. The Church of Christ was the first in Australia to organise the 'Built-in-a-Day' idea, the Preston, Vic., church being built that way some years ago. The Hawthorn, Qld., Church of Christ building was the forerunner in this State. It is ten years since the church established a Sunday School at Harlaxton. The building will occasionally be used for services. The seating capacity is about 150."

## New Zealand.

At Wanganui, during Christmas, Bren. Harry and Frank Vine, from Te Hapua, were visitors. Bren. Sutton, Siddall, and Linyard delivered well appreciated messages, whilst Bro. N. G. Noble helped at the Petone camp. On Jan. 8, Bro. Gristead conducted the service, and a young woman confessed Jesus. Jan. 9, a church social and gift of a beautiful mahogany salad bowl were made to the organist, Sister Lily Purnell, in view of her marriage to Bro. T. B. Dixon, of Greymouth. Bro. Noble conducted the wedding. On New Year's Day a successful church picnic was held at Kai Iwi beach, and on Jan. 22 the Bible School picnic was enjoyed at Matarawa by a large number. On Jan. 15 the Bible Classes conducted a much appreciated service in the public hospital. Bro. Horace Cave, who left for the College of the Bible on Feb. 4, was farewelled by the church on the second of the month. Very useful gifts of money were made by the church, and Young Men's Bible Class. The Junior and the Senior Endeavor Societies have commenced for 1922, and good work is promised, beginning at the Old People's Home on Feb. 15.

Invercargill reports splendid meetings on Feb. 12. Three young people were received into fellowship. The Bible School resumed work. There are now 26 in Bro. Fitzgerald's Bible Class. Last Sunday the building was full, when Bro. Fitzgerald preached a stirring sermon on "The Attitude of Christ Toward Social Evils." The choir sang well. Bro. L. Holmes sang a solo. Bro. Pryde, church secretary, is back after holiday. Several others have been away. Recently an "Old People's Day" was held. 92 broke bread (a record); and actual roll membership is less than 120. Between 50 and 60 attend the mid-week prayer meeting. The young people tendered the old people a social in the school, which was well attended and very enjoyable. Bro. Fitzgerald presided, and a suitable musical programme was submitted, followed by refreshments supplied by the young people. Sisters Black and Watt, and Bren. Ladbrook and Michel, on behalf of the aged members,

addressed words of appreciation and advice to the younger generation who are carrying on the work that they are now relinquishing.

## South Australia.

At Cottonville a young lady confessed Christ at the close of the gospel service on Sunday evening. On Feb. 12, at York, Sister Ethel Richardson confessed Christ, and was baptised on the 19th. Morning meetings are fairly well attended.

At Kadina there were 20 present at the prayer meeting prior to gospel services on Feb. 19 and 26. Bro. Rootes on Sunday delivered inspiring addresses. The morning offering was the largest for some months.

Naracoorte were pleased to have a visit from Bro. H. J. Horsell on February 12 and 13. He spoke at both meetings on the 12th, and at a business meeting on Monday evening. His addresses were much enjoyed.

Good services at Queenstown on Sunday, Q.V. P.M., Bro. A. G. Hinde gave an interesting talk on "Boys of the Bible." Worship, Bro. A. Wilson exhorted in an able manner. Men's Bible Class, an interesting discussion was held on "Spiritism—Is it of God or the Devil?" Evening, Bro. W. Harris gave a powerful address on "The Christian's Great Prize."

At Grote-st. on Feb. 26, the gathering at the Lord's table was good. Bro. Hagger exhorted the church. It being harvest thanksgiving service, the display of gifts was fine, thanks to those who gave them, and to those who came on Saturday afternoon and arranged them. At night the chapel was almost full, when Bro. Hagger preached on "A Wealthy Farmer's Folly." One woman made the good confession.

Since last report the work at Williamstown has been going on nicely. Bro. Talbot began his ministry on Jan. 29, and has delivered fine addresses. Mid-week services are well attended. Bro. Talbot has begun a series of addresses at these meetings on "Wells by the Wayside." On Feb. 26, Bro. E. W. Pittman, a former evangelist, was present on Blind Institution business. He gave two fine addresses. H.M. collection, £8/5/-.

Forestville church is indebted to Bro. Hollams for his untiring interest. Mid-week meeting, Feb. 22, his address on "The Reassuring Voice of Jesus" was very interesting. Feb. 26, morning, Bro. Paul exhorted on "Joy." Evening, Bro. Hollams delivered a most helpful address on "A Slipping Salvation." Bren. Jones and S. Lovell rendered in song, "Is He Yours?" Good attendances and interest. Sister McDonald's health is improving.

Bro. Clive Caldicott (Mile End) exhorted at Glenelg on Sunday morning, 19th, the speaker at night being Mr. Roy Digance, from the local Congregational Church. Bro. H. L. Vawser occupied the pulpit at both morning and night services on Sunday. These brethren have willingly rendered assistance during the absence of the evangelist on holiday. Sister Mrs. T. Ferris is lying dangerously ill in hospital as the result of a serious operation.

At Norwood, Sunday was observed as harvest thanksgiving day. At the morning meeting Bro. Beiler gave the address. Miss Smith was received by letter from Semaphore, and her sister was admitted into fellowship on confession of faith. In the evening Bro. Beiler's subject was "A Fool of a Farmer." Good congregations at both services. The numerous gifts were distributed amongst the poor of the district. During the week the esteemed Bro. Brady passed away. For many years he faithfully served the church as a deacon.

At Maylands, since last report two have been added, by faith and obedience, and two by letter. Half-yearly business meeting showed satisfactory work being carried on in the gospel. Bren. F. Sando, J. H. Daniel, A. W. Dukie and A. L. Read were re-elected deacons. Bro. and Sister Langlois recently entertained the choir and others at an evening. A boys' glee club has rendered programmes at the Band of Hope and the Old People's Homes with acceptance. Home Mission offering, £38. Sister Mrs. Stacey, a much-loved member, has passed into higher service, and the church sorrows with the bereaved.

St. Morris reports lively interest in church and school. At morning service fellowship with W. H. Burford, daughter, and son-in-law, and also Mr. Massey, secretary of the Y.M.C.A., was enjoyed. E. J. Paternoster's morning subject was "The Efficacy of Prayer," and evening topic, "Trial by Jury of Christ's Divinity." One man confessed Christ. Record attendance at Bible School—140.

Since last report Milang has had four additions by faith and obedience. Anniversary services were held on Feb. 19 and 21. Bro. McKie, from Semaphore, was the speaker, and the meetings were splendidly attended, especially the Sunday evening meeting in the Institute Hall. The tea meeting on the Tuesday was a great success, and at the public meeting Bro. Marshman spoke on "Visions," and Bro. McKie told of his experiences in China. Several friends from Strathalbyn helped with the anthems sung by the choir.

At Balaklava all were saddened to learn that Bro. John Curtis, senior, had passed away at his home at Semaphore. He had until recent years been a member at Balaklava, and was loved by all. He was 82 years old. On Feb. 26 his mortal remains were laid in the local cemetery, a large number of relatives and friends assembling. Bro. McKie conducted the funeral service, assisted by Bren. Saunders and J. E. Webb. The attendances on Sunday were fair. Bro. Saunders exhorted at the meeting for worship, and Bro. McKie preached at night.

Since last report Murray Bridge church has welcomed several into membership. On Feb. 5, Sister Miss Skewes by letter from Grote-st. On the same evening a young woman made the good confession after a stirring address by Bro. Warhurst. On Feb. 12, four were received by transfer from Mile End and Cottonville, and the young woman was baptised after the gospel service and received in the same night. This makes an increase of six for the month. Bro. Warhurst, the preacher, is enjoying a well-earned rest at Port Lincoln.

At Mile End on Wednesday last Mr. and Mrs. Finlayson and Captain Leslie paid a visit in the interests of the world's "One-by-one" movement. At the close of the meeting two young girls and a young man were immersed. Sunday finished the first month of duplex envelope system, and has more than realised the most sanguine expectations of the officers. Offerings for general purposes are above the average, and over £10 was contributed for missions and benevolences. At the morning meeting Bro. Manning made reference to the labors of Bren. Ewers and Wiltshire for the church at Mile End, it being just twelve months since Bro. Wiltshire left for England. Three received by faith and baptism. At the gospel meeting a married lady made the good confession.

**New South Wales.**

At Marrickville a tent mission commences next Lord's day, 5th March, Bro. Whelan, of Chatswood, being the missionary. Prospects are bright. Bro. W. J. Stow has been elected superintendent of the Bible School.

A meeting of the church at Parramatta was held at the home of Bro. James last Sunday afternoon. Bren. Green and Arnold, from Auburn, helped at the meeting. It was decided to reorganise the church at Parramatta, the church at Auburn to be responsible for the work until such time as the Parramatta church becomes strong again.

At Lismore on Feb. 12, Bro. Allan Brown spoke at the morning meeting. Bro. P. J. Pond preached at night. Bro. W. E. Reeve spoke morning and night at Tyalgum. Sister Miss L. Price was unable to return to her High School duties at commencement of term, owing to ill-health. She expects to resume after Easter. The Lismore church now rejoices in having three Bachelors of Arts among its workers. Bro. W. Atkin, junior, has been elected church treasurer for the current year. This brother, who has passed his intermediate, and is well up in accountancy, is the right man for the position.

Meetings at Erskineville are well attended. Bro. A. J. Fisher exhorted on Feb. 26, and Bro. Carter preached at night. School is preparing for anniversary. A year ago the school reported 84; this year 180 are on the roll. Meetings on Feb. 19 were splendid. Three Bible School scholars received into fellowship. Bro. C. Hall exhorted in the morning. Bro. Carter was the speaker for the gospel service. The church received a visit from Bro. Garnett on Feb. 14. He gave a stirring address on his experiences in China.

Two good meetings at Auburn last Lord's day. Bro. Geo. Gray exhorted the church in the morning. The gospel meeting was conducted by Bro. H. B. Robbins, who was in fine form. Bro. Robbins' ministry, assisted by Bro. H. Gaggin, during the past month has been very much appreciated by the Auburn folk. Bro. Forbes will be back from his holidays next Sunday. The Young People's Society have presented the open-air committee with an acetylene lamp for their meetings on Friday nights. The Dorcas are shortly holding a sale of home-made goods in the school hall.

Dumbleton Senior Endeavor held a social evening on Feb. 18, to which the officers of the church and their wives were invited. A very enjoyable evening was spent. At the gospel meeting on Feb. 19, Bro. Baird preached on "Born Again." One of the senior girls from the Lord's day School came forward, making three confessions for the month. On Feb. 26, Bro. Rein, from Hurstville, spoke on "The Bible, the Word of God," and was greatly appreciated. Bro. Stow took for his subject at the gospel meeting "Peter's Call to Service." Bro. Stow has been a great help to the church meeting at Dumbleton during the last ten months. Coming all the way from Marrickville, with a 35 minutes' walk from Hurstville, he has rarely missed a service, except through sickness.

**Victoria.**

At Windsor, for the past two Sunday mornings, speakers have been Bren. Black and Raisbeck, whose addresses were greatly appreciated. Great interest is being taken in the Friendly Club, and prayer services are good.

At Horsham on Feb. 19 a sister was given the right hand of fellowship. Offering for Home Missions amounted to £17. Bro. Bassard exhorted last Lord's day on "Following Jesus," and preached at night on "The White Throne Judgment."

Ivanhoe meetings are on the upgrade, and prospects bright. Bro. Ferdinand Pittman acceptably addressed the church last Sunday. In the evening Wilkie Thompson, of the College of the Bible, preached on "Three Confessions" to an appreciative audience.

Since last report of the church at Brim, Sister Hazel Bennet, from Birchip, has been baptised. The presence for some weeks of Sister Vera Clewett, Surrey Hills, also Sister Rees, has been enjoyed. Feb. 26, services conducted by Bro. White were helpful.

Last Lord's day morning at Swanston-st., there was an enjoyable meeting and an excellent address from Bro. A. L. Gibson. In the evening Bro. Kingsbury delivered a very fine sermon, closing a series. Bro. A. C. Rankine, of Brisbane, took part in the service.

Bet Bet had good meetings on Sunday. Bro. Randal spoke morning and evening. At the close of the gospel service a young girl made the good confession. This was the last day Bro. Randal will be speaking at Bet Bet for some time. H.M. offering amounted to £10/8/-.

Good meetings at Ascot Vale. Bro. Patterson is still in the country. During the month fine addresses have been delivered by Bren. Bagley, Blakemore, Chipperfield, Ennis, Richie and Frie. Bro. George Gardiner has been elected to office-ship. The loss of Sister Stewart is mourned.

Interest is being well maintained at North Melbourne; strangers attending the meetings, and auxiliaries are working well. The choir, under the leadership of Bro. Jas. McCrackett, is helping Bro. Hurren's message splendidly. Sister Holloway, of Hampton, was a visitor last Sunday morning.

Hawthorn received a visit on Sunday morning from A. C. Rankine and Mrs. Rankine, of Brisbane. Bro. Rankine spoke on "The Onwardness of the Soul." The evening service was conducted by Bro. Scambler, who preached to a large congregation. A young man was received into membership.

Ringwood services were well attended on Sunday. Both morning and evening meetings showed an increase. Bro. Perry gave spiritual food and thought in his address. Visitors were welcomed from city and suburban churches. Two received in by letter. Sunday School rally is creating great interest.

All meetings largely attended at Maryborough on Sunday. Bro. J. Ley was welcomed back after serious illness. Bro. and Sister Burdeu were back from holidays. Three new scholars in the school. A large audience listened well to Bro. Young's practical address on "Choosing a Partner." Great interest in coming mission.

At Burnley on Sunday Bro. Payne took both meetings, which brought a very happy term to a close. Good attendances all day, especially at the evening service, when the young people's clubs rendered special singing. Candles had to be used through failure of electric lights. Our brother will be missed very much. A year of service is now looked forward to with Bren. Stephenson and Welsh, who with Bro. Carter were present on Sunday. The church was never in a more happy and contented condition.

Meetings at Stawell have been fairly well attended of late. On Feb. 9, at the annual business meeting, the following officers were elected for the ensuing year:—Deacons, Bren. Mackie, Carey, McIntosh, Shaw and Perry; secretary, Bro. F. Mackie; treasurer, A. D. Perry; organists, Mrs. Wilson, Miss A. Leyshon, and Bro. Mackie; deaconesses, Sisters Wakefield, Carey and Chapman; auditor, Bro. Shaw. Fellowship with Sister Player, of Castlemaine, on Feb. 19, and of Bro. Hood, from Brim, on Feb. 26, was enjoyed.

Very fine meetings at Lygon-st. on Sunday last. The chapel was tastefully decorated in keeping with the "harvest thanksgiving services," which were held during the day. Amongst the visitors were Mrs. Dilworth and daughter, from Harcourt; Bro. E. Clapham, Enmore, N.S.W.; also Mrs. McPherson and Miss Morris, Sydney. Bro. T. H. Scambler, B.A., delivered an appropriate address in the morning. Miss Caldicott gave an interesting talk to the school in the afternoon. Jas. E. Thomas took for his subject at night "The Toil of the Harvest." The choir, which has again its full strength, sang a beautiful anthem. At the week-night prayer meeting on Tuesday a young lady confessed Christ, and was baptised.

Kaniva held its annual business meeting on Feb. 24. Treasurer's statement showed finances fairly satisfactory, deficiency being almost made up before the meeting dispersed. Most of the retiring officers were re-elected. Some improvements to church property are contemplated; also the holding of a special mission during the year. In the evening the brethren at Bill's Gully met in the local Hall to bid farewell to Bro. and Sister J. Smith, who are leaving the district. They were among the foundation members of the cause there, and their departure will be much felt. Bro. Benn, on behalf of the brethren, presented them with hymn-books and a Bible. At the close of a very fine address by Bro. Benn, on Sunday evening, another S.S. scholar confessed her Saviour.

At Harcourt on Jan. 17, a social was tendered to Sister J. Pritchard. A good programme was gone through, items being splendidly rendered by Castlemaine friends and local talent. As a love token on behalf of the church at Harcourt, a silver tea service was presented to our sister, the presentation being made by Bro. J. Hogarth. Bro. Pritchard responded on behalf of his daughter. On Jan. 25, Bro. H. Patterson and Sister Pritchard were united in marriage by Bro. C. Schwab. The Sunday School is progressing favorably. Addresses from Bren. A. J. Wilson, W. Johnstone (Castlemaine), H. Jackel (College of the Bible), and local brethren have been much enjoyed. Bro. Andrews' addresses have also been appreciated.

OBITUARY.

HALL.—Mrs. Hall had passed her 80th birthday a few weeks prior to her death. She was a daughter of Alexander Hutchison and his wife, who were pioneer members of the Church of Christ at Dumfries, Scotland. She, with her husband, arrived in Melbourne in 1859, and at once made for the gold-fields. She joined the church in Beechworth nearly sixty years ago. For over twenty years, with her husband and growing family, mining pursuits were followed in Victoria and the southern part of New South Wales. Thirty-five years ago she settled in Sydney, where as nurse and visitor among the poor, her name was a household word in the suburb, Glebe, where she lived. Immediately after her arrival in Sydney she joined in active membership with the church in Elizabeth-st., now Campbell-st. Apart from quiet, consistent devotion, the outstanding characteristic of the deceased was the extraordinary generosity displayed to those in distress or to those in need. Her home was ever open to the distressed; and she gave gifts which would have been generous from a rich person, but which from one who in the affairs of this life was not of the most fortunate were the more extraordinary. She died on October 22, 1921, and was buried by the side of her husband, who predeceased her by thirty years. The services at the grave were read by Bro. Eaton, Church of Christ, Campbell-st., assisted by Bro. Rush, B.A., and Bro. Clydesdale. In Sister Hall the church at City Temple has lost one of its most beloved and faithful members. Our sympathy is extended to those who mourn the loss of one whom to know was to love. "He giveth his beloved sleep."—A. T. Eaton.

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