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## The Spirit of Catholicity.

"Catholicity" is one of the four historic "marks" of the church. Often it has been claimed by the Roman Catholic Church (to make use of the familiar name which has within itself a contradiction) as a note which indicates its superiority to the status of a divided Protestantism. Many a time in bygone days was the plea of Catholicity employed by a powerful organisation to put down the efforts of reform movements by devoted Christians seeking a better state of things than the more powerful church would permit. So Catholicity is a word which has often been abused.

There is, however, a sense in which Catholicity may be believed in and even insisted upon. Mr. Arnold Lunn writes: "No word has been more misused than the word 'Catholic,' a word which was never needed, and which is always, strictly speaking, redundant, for if a man belongs to the Church of Christ he belongs to the whole Church of Christ, that is to the Catholic Church." This sentence, while it admits tautology of expression, yet truly indicates a fact which we would like all Christians to recognise. We regret that many speak of the Catholic Church while they really mean the section of believers owning the supremacy of the Pope of Rome.

### "A man who hates nobody."

A remark of Mr. Sturge Kennedy provides the means of transition to the kind of Catholicity which we now wish chiefly to emphasise. "A Catholic," he says, "is not a man who wears pretty vestments and hates Dissenters, but a man who hates nobody and wears Christ." Here is a good description of a true Catholic, otherwise a Christian: "A man who hates nobody and wears Christ."

He who "wears Christ" must be Catholic in spirit. One of the outstanding characteristics of Jesus was the utter absence in him of the narrow spirit, the prejudices which assail all other men. The universality of Jesus distinguishes him from all

other men. The Lord Jesus was above all human prejudice. Class prejudice did not touch him: he went to dinner with a Pharisee, but as gladly accepted the invitation of the despised publican. The Master was not in bondage to racial prejudice. He made a Samaritan the very type of neighborliness. Be sure that nobody ever heard from Jesus' lips a sentiment like "My country, right or wrong." The Saviour transcended all religious prejudices. He spoke of God as one whose worship was not confined to special times or places; where one was found to worship in spirit and truth there God who is Spirit could be acceptably worshipped and adored. He represented a God who loved the world and not the Jew alone. Though he knew sin as none other knew it in all its heinousness, though he felt its burden as none other could, yet Jesus saw the good in man and appreciated that good wherever found. No laws of his are exclusively Jewish. He gave a message to the world at large. He tasted death for every man. In Christ there can be neither Jew

nor Greek, bond nor free. Men of different social status, different gifts, different views, may all be one in him. Whoever shall do the will of God, the same is his brother and sister and mother.

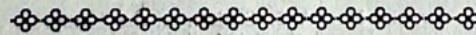
A Christian is one who partakes of the catholic spirit of Jesus. He "hates nobody," but "wears Christ."

### Paul's catholic spirit.

The Apostle Paul is generally counted the apostle of faith, just as John is regarded as the apostle of love. As sometimes used, the contrast libels both John and Paul. It was the great apostle whom the Spirit of God inspired to give the world the most doctrinal and argumentative of epistles who was also inspired to pen the "Hymn of Love." It was Paul who wrote this gem of benedictions breathing the spirit of Catholicity—"Grace be with all who have an undying love for our Lord Jesus."

That verse which closes the Ephesian letter is very familiar to us, but is it easy for us to say it from the heart? Is it easy to recognise good wherever it is found, to acknowledge the fruit of the Spirit wherever manifested? No, it is not easy; we are subject to the limitations of the flesh, and bound by prejudices. But we must endeavor to reach the height of Paul. From the heart we may say, "Grace be unto all them that love our Lord Jesus Christ with an undying love"—whether they are wont to worship with us or not, whether or not they see eye to eye with us in all things, whether or not their actions and words are all approved by us. And we may utter the prayer without accepting a particle of error, condoning any sin, sanctioning any departure from God's Word.

Within the church there is need for a catholic spirit. Even brethren differ at times. They have different views of things, different interpretations of God's Word, different theories as to the modes of divine facts. There may be considerable difference and yet an equal spirit of loyalty to Jesus



### Our Own Business.

If you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas true  
That some one was unkind to you.

If I were busy being glad,  
And cheering people who are sad,  
Although my heart might ache a bit,  
I'd soon forget to notice it.

If you were busy being good,  
And doing just the best you could,  
You'd not have time to blame some man  
Who's doing just the best he can.

If I were busy being true  
To what I know I ought to do,  
I'd be so busy I'd forget  
The blunders of the folk I've met.

If we were busy being right,  
We'd find ourselves too busy quite  
To criticise our neighbors long,  
Because they're busy being wrong!

—The Christian.



Christ. Others whose views we cannot adopt may have as sincere a love for Christ as we have. Oh, may we be big enough to say, and include them in the saying, "May grace be with all who love our Lord Jesus Christ with perfect sincerity." It is not always so in church life. Bitterness and mistrust at times are manifested. Some Christians seem to forget that the Spirit of God

inspired not a "Hymn of Hate," but only one of Love. We cannot, and dare not, retaliate in kind. We must "hate nobody" but "wear Christ." We may best act in the way described by Edward Markham—

"He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win:  
We drew a circle that took him in!"

## The Martyr's Crown.

Dr. Shelton murdered while on his way to establish a hospital in Lhasa.

Our American churches were honored in being the first to establish a mission in Tibet, "the forbidden land." In this work they had many difficulties and discouragements. Dr. Susie C. Rijnhart and her husband had spent four years in the country. Her husband was murdered by the Tibetans, and his body was thrown into the river and never recovered. She herself escaped as by a miracle. In 1902 Dr. Rijnhart was appointed to open a mission in Tibet, and to go when a suitable man and wife could be found to accompany her. In August, 1903, Dr. and Mrs. A. L. Shelton, under appointment to China, were transferred to Tibet.

In 1909 Dr. Z. S. Loftus went to Batang, but died of smallpox and typhus fever within two months of his arrival.

The most severe blow has recently fallen. Dr. A. L. Shelton, the story of whose capture by brigands and remarkable release two years ago thrilled us all, was murdered near Batang by robbers on February 17. So announced Dr. Hardy, who took Dr. Loftus's place and is now in charge of the mission station at Batang.

The heartfelt sympathy of brethren in Australia will go out to Mrs. Shelton, who (as our report of the Missionary Conference at Bina in last issue showed) was in India at the time, and to her two daughters now in California, U.S.A. Also we sincerely sympathise with our American brethren in the great loss they have sustained.

"Dr. Shelton was born in Indianapolis, Indiana, though much of his life was spent in Kansas. He was a graduate of Louisville, Ky., Medical College. Though only 46 years of age, it was feared, after his experience with the brigands, that he would not be able to resume his work. However, his powers proved wonderfully recuperative, and were a complete match to his zeal for the missionary cause and his ambition to sow the seed of the gospel at the farthest possible outpost of Christian civilisation, and in a soil that, from all human standpoints, was the most sterile on the face of the earth. His hospital at Batang was 500 miles from any other hospital, and the one he intended to establish on the invitation of the Dalai Lhama of Lhasa would have been 346 miles further."

### A true missionary of the cross.

Numerous tributes have been paid to the character and work of our martyred mis-

sionary. Outside testimony to his worth has not been lacking, for the religious world had been attracted to the Tibetan mission, and the news of Dr. Shelton's death was flashed over all the earth; but our own brethren particularly sought to express their appreciation. Memorial services were held all over the United States of America. The "Christian Evangelist" says



Dr. and Mrs. A. L. Shelton on the "Empress Japan" about to sail for Tibet, August 13, 1921.

that "Dr. Shelton's long term of pioneer missionary work 'on the roof of the world,' and his experience with the bandits in 1920 with the sacrifice and endurance thereto, have given him rank with the foremost heralds of the cross of all the ages." The "Christian Standard" says he "was a man of consecration and intrepid courage, and his name will stand in the history of world-wide missions for that apostolic heroism which has ever characterised Christian progress."

Some words of Dr. Shelton himself impress us more than do these tributes of esteem. "In a letter written to Bro. A. McLean, on Feb. 6, 1920, Dr. Shelton penned these sentences, worth recalling now. "I always think of the advice Bro. Rains gave

me the night I started for Tibet seventeen years ago: 'Don't get discouraged; the Lord's not dead yet.' . . . As you probably know, I'm a prisoner in the hands of bandits, but things are rapidly coming to a crisis, and I will either soon be freed or disposed of. I wanted so much to do the work I had planned for this year, if it were His will, not otherwise."

The true missionary spirit is revealed in this. God's will is put first. God's work is supreme. We cannot imagine a finer message to a Christian people who may be wondering at the Lord's permitting the murder of His servant, and who feel the greatness of the blow struck at their missionary work. It reminds us of the speech of that famous disciple, General Garfield, when the news of President Lincoln's assassination was announced: "Fellow citizens: Clouds and darkness are round about Him! His pavilion is dark waters and thick clouds of the skies! Justice and judgment are the habitation of His throne! Mercy and truth shall go before His face! Fellow citizens: God reigns, and the Government at Washington still lives." May Dr. Shelton's echoing of F. M. Rains's message, which now reaches our ears as a voice from the grave, cheer the brethren and stimulate them to greater efforts: "Don't get discouraged; the Lord's not dead yet."

### A noble succession.

"The blood of the martyrs is the seed of the church." So the Christians said and found in the days of most persecution. On John Wesley's tomb the now familiar words are inscribed: "God buries his workman but carries on his work." Dr. Shelton's death will not deprive the foreign field of a single worker—be sure it will mean the sending forth of many.

Enid, Oklahoma, U.S.A., is the home church of the parents of Dr. Shelton. On March 6 a memorial service was held there, and T. H. Mathieson reported as follows: "Dr. Shelton's death greatly stirred University Church, where his parents have membership. Last night 28 young people volunteered, majority for foreign fields, all of these in Phillips University."

A message like that stirs us. Men and women still respond to the call of the heroic. Anzac Day, which, as we write, is on the point of being celebrated, reminds us of that. What the Anzacs did, and hundreds of thousands beside, was the best and unanswerable reply to those who found nothing but softness and decadence in the men of this generation. The big task appeals, the occasion for fortitude and sacrifice finds those who are ready and willing to respond. So it is with the Lord's work. One martyr falls—scores will step forward to fill the breach. It is God's way. To Him be the glory.

A brother in the "Christian Evangelist" has a thought which impressed us: "I am wondering if God is not shaming and rebuking us in this time of bickering, dispute, suspicion and division. Is he not calling the church to a great, united forward move-



ment? Does not the cross gleam in the foreground, and point the way to victory and to peace? May the whole church hear and respond." We are at one with the editor when he suggests that such a visitation should indeed "call us from little things to a great united onward movement." Many of the things which disturb us appear triv-

## A Three-fold Vision for God's Harvesters.

A. W. Connor.

A meeting such as this is indeed the mountain-top with a vision splendid, but its value for life is in the inspiration it gives for God-allotted tasks. As the last speaker on this memorable day, I am oppressed with a sense of responsibility, that the words spoken shall not dissipate, but deepen the messages already received. As one who has been a preacher for nearly twenty-five years I can contrast the *then* and *now*, and realise what God hath wrought. "Other men have labored, and we have entered into their labors." God help you, young men and women, to so catch the vision, and so loyally respond, as to be worthy of the great heritage into which we have entered. The challenge is to finish the work so nobly begun. To help you do so, I turn to the story of Jesus at Sychar's well on that memorable day when he spoke to the woman of the Water of Life which he could give, and unfolded the true and eternal principles of acceptable worship. But it is to the arresting sequel that we turn. The disciples return with the food, and we behold the Lord of the Harvest and the toilers for God. Here we see a threefold vision given to them, and also to us.

### 1. A vision of Christ,

the Master Soul-winner. "I have meat to eat that you know not of." "My meat is to do the will of him that sent me, and to finish his work." In the presence of human need personified in the woman before him, Jesus forgot himself. Hunger, thirst, weariness, are all forgotten. It has been said that Christ founded no order, but he did—the order of the loving heart and helping hand. This complete absorption in his task is the supreme example for the church to-day—true for the disciple, true for the church. "He that would save his life must be willing to lose it." The great heroes of the Cross have ever been filled with a passion for men's salvation, and have lost self. The "musts" of Christ are instructive. The compulsion of responsibility was ever upon him. No external pressure can take the place of this. That great picture of "Christ in the Temple" conveys the needed lesson to you young men and women. With eyes aflame, and one hand lifted, he indicates the call heard now in the depths of his soul; but the other hand grips at his girdle as if he would fain be at the task. "I must be about my Father's business." This Good

ial in the light of the great need and the great opportunity.

Especially let us resolve to support by our prayers as by help in other ways those faithful men and women who have heard God's call and who, having left home and kindred, now represent us in the dark regions of the earth, where they face many difficulties and much discouragement.

Friday night reminds us of how perfectly he "finished the work given him to do." The hush of Calvary rests upon our soul. As harvesters for God, let us catch the vision of the self-forgetting Christ. "The night cometh."

"I hear the voice of One that calleth,  
Calleth sweet and clear,  
For men to reap for him  
A harvest white."

Aye! "for him," whose cross is now before us.

### 2. A vision of opportunity

arresting and splendid. "Lift up your eyes and look on the fields. They are white already unto harvest." The emphatic word is "already," and but little less so that the fields are at hand. We cannot forget that the field is the world, nor lose sight of the restless millions who await the coming of him who is the soul's true King. But our special point of view is Victoria as a field for the simple gospel of Christ. We do not belittle or question what other believers are doing. We can only say that the gospel, as God has given us to see it, must be preached to all. This is our task. We need a vision of the need of our cities with their squalor and sin, and of the day when our modest "benevolent work" shall grow to a mighty mission to rescue the fallen. The lot of the pioneer who goes out to carve a home from the wilderness calls loudly for the gospel and the church, as well as the railway and the school. In neither of these fields are we measuring up to the need. There are growing inland cities and towns calling for a helping hand to establish new causes. By no word would I belittle the place and power of the special missions. But I would specially urge the possibilities of a roused church, a faithful witnessing membership, and a continuous pulpit evangelism. Upon this ministry must be our main dependence. Only let us all be sure that our evangel centres in Calvary; that its palpitating centre is in Him, in whom alone is life to be found. As we face the opportunity, the Master questions in words that convict:

"Have you looked for my sheep in the desert,  
For those who have missed the way?  
Have you been in the wild, waste places,  
Where the lost and wandering stray?  
Have you trodden the lonely highway,  
The foul and the darksome street?  
It may be you'd see in the gloaming  
The print of Christ's wounded feet."

Yes! Our Home Mission opportunity here is exceedingly great. Lord, open our eyes to see its possibilities, and help us to "lift up our eyes and look on the fields." They are white unto harvest.

### 3. A vision of reward,

full and satisfying. "He that reapeth receiveth wages." Is this an anti-climax in my threefold vision? I do not feel that it is. For every toil and investment of life or money we rightly ask, What will be the return? The wages, or the reward, is not a something that is detachable from the toil, but is inherent in its very nature. What, then, if we heed the vision of opportunity inspired by the vision of the Christ?

(1) The privilege of being a fellow-worker not only for Christ, but for and with Christ. This is surely reward in itself. How often we have felt as we thought of our work, "It were not hard to serve if we could only see him." But remember,

"They who toil where his reapers be,  
The smile of his face can always see,  
And their faith can never swerve.  
It were not hard to see him  
If we would only serve."

(2) "He receiveth wages." That is, we share the joy of him who, for the joy that was set before him, "endured the cross." What joy was that? The joy of redeeming a world from sin. The kingdom waits on dedicated service and dedicated money. Money cannot be a substitute for service, but to some *money is service*. As we have listened to-day to the reports, we have felt that here was a challenge to our men and women of wealth, those folks whom God has so prospered that large gifts, that would make big advances in our work possible, are well within their reach. Such gifts, I am sure, would not lessen the smaller gifts, but be a challenge to us all to do better. And to know that your gift is winning souls for Christ, and that by it you

(3) "Gather fruit unto life eternal." Oh, the thrill of this! To see them here and now, saved. To meet them yonder in the glory land. Oh, yes; it will be worth while, gloriously worth while. What are wealth, fame or power compared to this? Sower and reaper and the Lord of the harvest and the redeemed soul shall rejoice together. Let us arise and go forth to a splendid, sacrificial and consequently successful service. He calls. He bids us go. What shall be our answer?

"Oh, soul of mine, rise up and answer him  
Before the night,  
The long night falleth.  
And the day be gone, thy day be gone."

"Just to leave in His dear hand  
Little things;  
All we cannot understand,  
All that stings;  
Just to let Him take the care,  
Sorely pressing;  
Finding all we let Him bear  
Changed to blessing;  
This is all; and yet the way  
Marked by Him who loves thee best,  
Secret of a happy day,  
Secret of His promised rest."



# Nathanael or Bartholomew.

A. Hutson.

Nathanael means Gift of God. He was one of the few who were eagerly expecting the coming of the Messiah. It is generally accepted that Nathanael and Bartholomew are identical personages. In the list of apostles, Philip and Bartholomew are always coupled together. Philip brought him to Jesus, and it is fitting they should be fellow companions in apostolic labors. Of these labors little is known. Tradition says he wrote a gospel and preached to the Indians.

## Exaltation of Jesus by Philip.

In new-found joy and enthusiasm, Philip seeks out his friend, and gives testimony to the glory of knowing Jesus Christ as Saviour. "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph." Nathanael was in a "brown study" when his friend burst in on his meditation with beaming face, a full heart, and an overflowing devotion to his new-found Lord and Master. They had often spoken upon religious things before. They had lamented the hollowness and the formalism, the superstition and ostentation of the prevailing modes of worship. They were conscious that all insincere worship was vain, and as filthy rags in God's sight. Therefore they had often prayed together for the coming of the kingdom of God, for the advent of the Messiah, who would right all wrongs, restore the ancient glory of Israel, and introduce a new era in religion. They were patriotic men. They possessed unparalleled moral excellence. Christ, himself a competent judge, gives his unqualified testimony. But what is this? "Found the Messiah, Philip?" Nathanael looks at his friend critically, and smiles, thinking that surely Philip must be beside himself.

## Investigation by Nathanael.

Nathanael was a sceptic of the best type. He says, "Sit down, Philip." "I fear you are greatly mistaken. It seems clear to me you have been deceived." With that he pulled over his Scripture roll. "Now, Philip, did I hear you say Jesus of Nazareth? You know this book does not tell us that Christ comes from Nazareth. It distinctly says, however, He shall be born in Bethlehem, in the city of David, and in the Royal line (cf. John 7: 52). Now, Philip, whatever can this Galilean peasant have to do with the Messiah and his kingdom? We are expecting a glorious hero, a second David, yea, a greater than David." This was a real difficulty to Nathanael.

Modern doubters are often not so noble as Nathanael, who earnestly sought to solve the problem, and was ready to believe when the truth was demonstrated. There is a big difference between a man earnestly seeking the light, and one who is satisfied to abide in darkness.

The classical incident of the conversion of Lord Littleton and Gilbert West is an illustration of the value of an open mind in the search for truth.

The claims of Jesus stand investigation. Saul was convinced that Jesus was the Christ. After his baptism, "he confounded the Jews that dwelt at Damascus, proving that this is very Christ." The Jews to-day generally refuse to investigate the claims of Jesus, and consequently as a nation they are in the darkness of unbelief.

## Introduction to Jesus.

We do not know whether Philip could answer the arguments of Nathanael or not. He might have reminded him of the Scripture which says, "He shall be called a Nazarene." At all events Nathanael saw Philip had some ground for his conviction, and he was ready like an honest man to find out all he could. Philip, knowing that an interview with Jesus was worth a thousand arguments or proofs, says, "Come and see." He came. He saw. He believed. Nathanael was like the villagers of Sychar, who believed because of his

own words, and said unto the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

## Commendation by Jesus.

When Jesus met Nathanael he uttered words of commendation that any man might have been proud to hear. "Behold an Israelite indeed, in whom is no guile!" This pronouncement did not mean that he was sinless, but that he was a sincere, honest soul, willing to obey or follow the truth when he knew it. The words, however, suggest that he was free from double-mindedness, impure motives, pride, unholy passion; that he was a man of gentle, thoughtful spirit, "in whose mind heaven lay reflected like the blue sky in a still pure lake on a summer day." He was a man worth winning, because of his steadfast and sterling character. His very slowness to believe save on sure and sufficient evidence, was a pledge of faithfulness once he is fully convinced.

When Nathanael heard his Master's words he was astonished beyond measure, and stammered, "Whence knowest thou me?" Could this stranger read his innermost thought and soul? "We have never met before!" Ah! "Before Philip called thee, I saw thee (knew thee) under the fig tree." Here was Christ's supernatural power and knowledge revealed.

## Recognition of Jesus.

This was a revealing flash of light in the soul of Nathanael. It was Jesus proclaiming his divinity by an exhibition of omniscience. He knew what was in man. He knew the vile purpose of Judas. He knew Peter would betray him. He looks on the heart. He knows his own. He can read the innermost intent of the heart, whether of publican or Pharisee. The recognition was mutual here. Jesus had found a disciple, an apostle, and Nathanael had found a Saviour, a Lord. Nathanael's doubts pass away like mists before the rising sun. He is convinced. He is converted.

# Importance of Public Worship.

"Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10: 25).

We hear men talking about this thing and that being important. Some will preach on the importance of being baptised, while others will talk and preach about the importance of "Christian education." There are thousands who have already obeyed the Lord in baptism, and also thousands whose schooldays are over, who seem to care very little about the public assembly.

The Hebrew Christians had fallen into many errors, and Paul admonishes them to "take heed," "watch," "be careful"; but in the above quotation he admonishes us to "not forsake the assembling of ourselves together."

It is a duty to assemble. God has so required it of us. God has always required his people to gather together for public worship. In the first age of the world's history God's people built altars and publicly worshipped him. It was done under the command and by the direction of the Lord. In the Jewish age God ordained that at certain times the whole nation should come together for public worship, and the one who failed was punished. No private act they could do would take the place of the public assembly. God has ordained that we come together for public worship. For one to carelessly fail is to act cowardly toward the Lord. Any excuse is an act of cowardice.

There are a number of reasons why it is important for us to assemble for public worship, but I only wish to call your attention to three.

"Can any good thing come out of Nazareth?" Yes, Philip! It is true—the best of all, the all-good, the very Son of God.

## Confession of Jesus.

Nathanael is no longer a sceptic; he is a convinced believer, ready with a beautiful confession, "Thou art the Son of God, Thou art the King of Israel." This was a fine conception and a noble confession. He had a divine revelation. When Peter said, "Thou art the Son of the living God," Jesus declared that "flesh and blood hath not revealed it unto thee, but my Father." So here the heart perceives, the mind is satisfied, the soul finds rest. It was with a full heart glowing with enthusiasm he made confession with the distinctness of a golden bell, "Thou art the Son of God, Thou art the King of Israel."

All his past prejudices, preconceived notions, legal difficulties and natural blindness have been cleared away as a thick fog before the blazing sun. There was glorious captivity of Nathanael's mind, heart and tongue. He was fully persuaded, and joyfully confessed that the Nazarene was none other than the Son of God. No man can come into contact with Christ and remain the same. Either he captivates the soul, or he is despised and rejected.

## Declaration of Jesus.

Nathanael, believest thou I am the Christ on such slender evidence, comparatively speaking? "Yea, Lord!" "Thou shalt see greater things than these. Thou shalt see heaven opened, and the angels of God ascending and descending on the Son of man." This was a benediction indeed upon the confession he had made. The reference here, no doubt, is to Jacob's vision of the ladder. Christ is the new Mediator between God and man, and all communication with heaven is by Jesus, who is "the Way, the Truth, and the Life." He is the door, and no man cometh to the Father but by him. In the Word made flesh was communion with God restored. He would see greater things during his discipleship and apostleship. He would see greater things during Christ's ministry—at Calvary, and Olivet; he would see the founding of the church, the coming of the Spirit at Pentecost; he would see the early conquest of the gospel, and finally he would see his Redeemer face to face in the glory when he had crossed the bar, having finished the task God had given him to do.

1. God requires it of us. He is our Ruler and our Judge. Anything that he demands of us should be very, very important in our eyes. He will judge us by our deeds as well as by our thoughts. How can a man assemble with the saints in glory unless he has assembled with them here?

2. The church needs your presence. You can be of such a wonderful help to others. If you are not prepared to take any part in the service, your presence will be a help. Sometimes the crowd is small, and your being there will make it a little larger.

3. You need to go. The blessings you get yourself are worth many times more than the effort it takes to go. He who does not eat will starve. He who does not take any exercise will grow weak. You need the spiritual food and exercise that you can obtain only in and through the public worship. There is a great assembly coming some day. Will you be ready and prepared to stand with the people of God then? "Prepare to meet thy God."  
—Lee P. Mansfield.

"My life is a brief, brief thing,  
Full of sunshine, sorrow, and care.  
Let me brighten some life,  
In the hard world of strife;  
Let me do it to-day,  
To-morrow I pass away;  
For my life is a brief, brief thing."



# Preachers and Preaching.

David Simpson.

A short paragraph in the "Here and There" columns of a recent number of "The Australian Christian" on undogmatic preaching, and also a brief notice in the same week's issue of "The Australian Christian World" on "Preaching," by Dr. Orchard, prompts me to write this article. We write not from the point of view of the trained and scholarly critic. That has been done by others frequently. Neither do we write from the viewpoint of the preacher, but from that of "the man in the street," of whom we know something as to what he thinks and says about preaching, as well as other matters, and among whom our lot in life has been mainly cast.

In the former of the paragraphs referred to, we are told that undogmatic teaching is "minus of conviction," and that it "gets nowhere." In the latter we are informed that a great deal of the preaching in the free churches is about "nothing at all," and that what is needed is a more direct style of preaching which "gets down to a man's conscience, reason, and soul."

The opportunities we have had during a number of years past to visit many churches of all denominations, convince us that many of the congregations are indeed "getting nowhere" because of this undogmatic preaching that is "minus of conviction." Here and there one finds, not necessarily a brilliant man, but a preacher with a divine message, which he breathes out to his congregation with the unction which is from above; while, on more rare occasions, one comes across a preacher who is "apt to teach" what he himself has been divinely taught, and who, taking of the word of life, breaks it, and dispenses it to the hungry souls of men.

## Bread or stones.

Bread, bread, bread! This is the cry of famine-stricken and starving millions of the human family to-day, brought about by the failure of the world's rulers to maintain economic stability. And, likewise, because of the failure of spiritual leaders to rightly divide the word of life, multitudes are crying for spiritual bread, even that Bread which, if a man eat thereof, he shall live for ever.

"What man is there of you, whom if his son shall ask bread; will he give him a stone?" Yet, how often is there given to our congregations just this? Stones, nothing but cold, dry, hard, indigestible stones of theological or sectarian bigotry, which the preacher himself has never attempted to digest? Or, the other extreme, a stone of another kind, a bright, breezy, fifteen or twenty minutes' talk on some popular theme, which vanishes into the air even as soon as it is uttered? These extremes are both an offence to God, and an insult to sober intelligence. Between these two extremes there is a vast mass of preaching which is hazy, indefinite and non-committal, and yet, through which can be traced a mixture of positive error which does not lead the congregations "nowhere" but, worse still, leads to a false conception of the fundamentals of the Christian faith.

The oft-repeated question, "Why don't men go to church?" might as often be replied to by the question, "Why should men go to church?" After all, apart from the devotional exercises, men go to church to hear the preacher. If "the man in the street" feels that the man in the pulpit has a message that will help him better understand the problem of life, he will go to church. But why should any serious-minded man go to church if only to listen to mis-statements, misrepresentations of the facts of life, and inadequate, if not entirely false, interpretations of the Scriptures? If one demurs, he is told it is only a matter of opinion. Now, men do not go to church to hear the preacher express his opinions, except, of course, incidentally. No, men expect to hear the Scriptures expounded sensibly, reasonably, and altogether in such a way that the truth being brought to their consciousness will, in some degree, enable them to understand the why, and wherefore of their being.

## Duped!

The fact is that "the man in the street" has been too often duped. His experience is that, despite the advertising of attractive subjects, the average preacher does not handle his subject in keeping with what the advertisement would lead one to expect, and so he feels the preacher has nothing for him. Why some men (learned, and scholarly at that) continue to occupy the position of preacher, or teacher of Christian doctrine, is beyond our ability to explain. Is it because the cliques, and governing powers behind the various denominations, will not suffer a fully consecrated, fearless expounder of the whole counsel of God to preach to their congregations? Or is it because we have reached the time when professing Christendom "will not endure sound doctrine, but after their own desires, in seeking to have their ears tickled, will engage to themselves teachers who will satisfy their fancies."

We have frequently heard the remark that many of our preachers would have secured more material benefit by going into business, or by engaging in some secular pursuit. Doubtless they would, and the pity of it is that they did not do so. Infinitely better would it have been for their congregations had they used their gifts and energy in some other direction than that of preaching.

Yes, our great need, at least the need of "the man in the street," is dogmatic, positive, experimental preaching. If a preacher is conscious of the truth of what he affirms, if he has experimental belief in the doctrines he declares, then he will be dogmatic—he cannot be otherwise. Such men are the crying need, not only of the man in the street, but of all Christendom. Unfortunately, the term dogmatic is often linked up with the idea of something odious, such as arrogance, or stubbornness in holding a mere opinion. Such is not the use we make of the term here, but we use it in the sense of positive, authoritative. A dogmatic preacher is one who speaks, like his Master, with authority.

A dogmatic preacher never descends to the low level of quibble—a practice so common to-day. Quibble is to "turn aside," or, "to evade a point at issue." A preacher truly called to his work will never do this. He knows the truth whereof he speaks, and he has nothing to evade. If a preacher announces as his subject a theme that is considered controversial, he ought to have such an experimental persuasion of the truth of his doctrine that determines him, at all cost, to persuade at least the truth-loving portion of his audience. This is dogmatic preaching, at least in intent, and when we add to the intent the ability to make his position clear and intelligible, then we have true dogmatic preaching, and without this dogmatism, preaching is but as sounding brass, and a tinkling cymbal.

## Speak as the Bible speaks.

"We speak where the Bible speaks, and are silent where the Bible is silent," is the motto of other preachers than those of the Churches of Christ. But can it always be said truly that the motto is adhered to? Is it not a fact, too patent to every unbiassed mind, that some of the preachers to whom this applies are silent where the Bible speaks in no uncertain sound? How often have they quibbled over a delicate point of doctrine, naturally arising from a sensible exposition of the Scripture being expounded, on the ground that the Bible is silent. That is, did not give in clear, cold type, a yea or nay, though, as a matter of fact, the legitimate and logical inference is apparent to every open mind. "The man in the street" does not like this kind of silence. Such silence is a repudiation of commonsense, and, very often, of the intelligent observation of the facts of life. Men do not like to be humbugged even after this fashion.

The Christian religion is a positive religion. It has to do with facts. Theorising is out of place in the pulpit. The preacher should state the facts

of the faith fearlessly, then prove them, for they can be proved. Let him be careful to define his terms so that no misapprehension may be left in the minds of his hearers—the wrong definition of terms is a prolific source of error. There are the historical facts of Christianity to be stated, but there are also the mystic facts of our holy faith to be stated with equal candor, and with as little reservation as the statement of any other facts. Christ is a mystery to all but to those to whom he has been revealed. It is the preacher's glorious privilege to state and unravel the mystery of "God manifest in the flesh." If one should presume to preach who does not understand, at least in measure, this mystery, let him stand down and give place to someone who can speak as the oracle of God.

## Tell the truth.

"The man in the street" requires that a preacher shall tell him the truth. Like the company of soldiers during the war that, we are told, interviewed their chaplain, and asked him whether he believed in hell; for, said they, if you do not, then we have no need of you; but if you do believe there is a hell, tell us plainly about it, and how we may escape it. So, also, the man in the street—that is, of course, the earnest and sincere man—wants the preacher to tell him the unvarnished truth, no matter how unpalatable it may be.

This reminds us that, only recently, we heard a preacher intimate to his congregation that, in consequence of a question handed to him, he would at a later date preach on "Hell, without the hot stuff." Curiously, and pitifully enough, this caused a laugh with a fair portion of the audience, and which laugh the preacher seemed to expect. To us it was unspeakably sad that any preacher should have such little conception of the awfulness of hell as to make the solemn subject the instrument of his wit. A jest such as this is nauseous, and an amazement to the thoughtful man of the street.

As a surgeon has to use the knife to cut out the cancerous disease, so the truth must be applied to the "soul in sin that lies." It is the knife of God. It is the sword of the Spirit, providing it indeed be the Word of God. Is Christ revealed in the Scriptures? Well, so is Satan. Is salvation revealed in the Scriptures? Well, so is sin and its consequences. Is heaven revealed? Well, so is hell. Each of these themes, with all that are allied to them, must be dealt with by the preacher, as occasion requires. They must be dealt with positively, and authoritatively. The word so preached not only converts sinners, but quickens saints, and keeps them from drifting. Such dogmatic preaching does "get somewhere," and does reach a man's conscience, reason, and soul.

Pulpit or platform "presence" is an advantage to any preacher. But, more so, is the gift of speech. "The man in the street" does not appreciate the former without the latter, though he will the latter without the former. Greater than either of these, however, are the gifts of argument and persuasion. Culture, erudition, and diction are to be desired in any platform man, but many preachers have not had opportunity of this cultivation. But such need not fear, providing they possess the latter powers mentioned above, for, how often have mere culture and erudition had to "lick the dust" before the compelling force of reasonable, commonsense, and logical argument which cannot be gainsaid?

It is wonderful, how quickly the faithful preacher gets to understand the inner spiritual meaning of things. So much so, that often such a preacher, even if only of very moderate education, can confound the wisdom of the greatest intellects who have not this discernment. Many preachers fail here. They have not this inner perception of truth. And this failure is often the result of unfaithfulness to the truth that has been revealed to them. The fear of man has proved a snare to them when unpopular doctrine has had to be declared. It surely is better for the preacher to be unpopular to-day, than to be ashamed in "that" great day of awards. The "Well done!" of the Master should be the incentive of every preacher.



# Acts of the Apostles.

In addition to the older studies in the "Life of St. Paul," such as those by Farrar, Conybeare and Howson, and Lewin, this Book of the Acts has been illuminated by the travels, explorations, and writings of Prof. Sir Wm. Ramsay. The effect on his own views was to turn him from a pronounced "destructive critic" into a convinced believer in the honesty, accuracy, and historical trustworthiness of the writings of St. Luke. His book, "The Bearing of Recent Discoveries on the Trustworthiness of the New Testament," is of the highest value for the student of these books; and "The Church in the Roman Empire" (Part I.) is helpful in the extreme.

In the matter of exact dates, here as elsewhere, we have not perfect information provided. Thus, the various commentators differ constantly. The dates suggested below are chiefly of use to show the space of time covered by the Book; minor differences do not affect the main length of time. As to the places in the Acts where the Epistles of St. Paul were written, these are of real importance. It is helpful to place in the margin of our Bibles the special Book written at the various stopping-places of the Apostle. Sometimes these will help us much to understand particular passages in those Epistles. So it is well also to place at the beginning of each Letter, the verse of the Acts, marking the time of its writing (see Section V. 3 below).

## The Acts.

- i. Writer: St. Luke, author of the third Gospel. Acts 1: 1; Luke 1: 1-3. The friend, and often the companion in travel and prison, of St. Paul. Notice "we" and "us" in Acts 16: 1-40; 20: 5; 21: 18; 27: 1; 28: 16; also Col. 4: 14; 2 Tim. 4: 11; Philem. 24.
- ii. Title: "Acts of the Apostles." Suggested title of "Acts of the Ascended Saviour," or "Acts of the Holy Ghost," since only two of the Apostles are prominently referred to (St. Peter, 1-12; St. Paul, 13-28).
- iii. Dates: Covered by the Acts, 31-63 A.D.

Some dates fixed by secular history: Herod Agrippa I., 39-44 A.D. (Acts 12: 1-23); Felix governorship ended, 60 A.D. (Acts 24: 27); Famine under Claudius, 44-45 A.D. (Acts 11: 28); Gallio, proconsul at Corinth, 53 A.D. (Acts 18: 12).

iv. Divisions: A. The Gospel in Jerusalem (1-7); five years, 31-36 A.D. B. In Judæa, Samaria and Syria (8-12); eight years, 36-44 A.D. C. In Asia Minor and Europe (13-28): eighteen years, 45-63 A.D. Representing Missions: A. To those at home, knowing God's Word. B. To those with mixture of truth and error. C. To heathen races.

v. Purpose: 1. To show the continuance of what "Jesus began to do and to teach," in the Gospels (Acts 1: 1; cp. Matt. 28: 20; Mark 16: 20).

2. To explain the carrying out of the Lord's command in Acts 1: 8; Luke 24: 46-48.

3. To provide connecting link between Gospels and Epistles; and to give the necessary setting for the Epistles. Place Epistles to the Romans at 20: 3; 1 Cor. at 19: 10; 2 Cor. at 20: 1; Gal. at 20: 2; Eph., Phil., Col. and Philem. at 28: 21; 1 and 2 Thess. at 18: 11.

4. To "bear witness to the ever-present, controlling, administrative agency of the risen and ascended Lord, and His unflinching, loving concern for the Church." "To record the personal action of the Lord Jesus Christ in the first proclamation of His Gospel, and the formation of His Church."

vi. Key-words: "Witness," "testify," twenty-five times; "resurrection," twenty-seven; "The Holy Ghost," fifty-five; "Church," twenty-four; and its constituent members called disciples, believers, saints, brethren, Christians. The ordinances of baptism, prayers, Lord's Supper, ordination, the laying on of hands.

vii. The Missionary aspects: The Missionary call, response, power, progress (2: 41-47; 4: 4; 5: 14; 6: 7; 9: 31; 11: 21-24; 12: 24); preaching, methods, organisation, persecution and trials, joys and triumphs, and lines of extension.—Hubert Brooke, M.A., in "The Christian."

## In the Religious World.

Recently we noted that some of Dr. Fosdick's books had been translated into Russian, and were having a large circulation there. The new Report of the Missionary Committee on Co-operation in Latin America, which has just come to hand from New York, shows that "The Meaning of Prayer" is also in demand in South America, and has, therefore, been translated into both Spanish and Portuguese for circulation in this field.

### Bishop Welldon on Bible Teaching.

Bishop Welldon, in "The Nineteenth Century and After," deploras the fact that the Bible has lost its place in the life of the family and of the Nation. Formerly there were prayers and Bible reading in British homes. That day has passed. Parents consider they have done their duty when they hand over to the school authorities their boys and girls, and pay the fees—if any. The consequences are the serious decline of religion in the land. "Disregard or desecration of Sunday; neglect of public worship by all classes; impaired recognition of God despite the solemn and awful lessons of the Great War; the permeation of British Society by materialism"; the alienation of the people from the interpretation of the moral law laid down by our Lord—all these are daily in evidence. Says the bishop: "To breathe the air of the Bible, is to live in the fear of God, and in the love of Jesus Christ."

### Revival and Sanity.

When the Scottish Revival began some months ago, attempts were made in certain quarters to discredit the movement by suggesting that numbers of the converts were—or had become—mentally unhinged, says the London "Christian." A complete and independent vindication of the character of the work has now been furnished in the annual report of the physician superintendent of Aberdeen Royal Infirmary. He writes:—

"Many reports of a sensational character concerning the effects of the present Revival have been made, but it has been found from personal observation and inquiry that they have been exaggerated. It has been suggested that there has been received into Aberdeen Asylum a certain number of patients whose mental unsoundness resulted from the religious movement. Since the end of September nine patients were admitted from parishes in which the movement took place, but for a similar period this number had frequently been exceeded within the last five years."

The superintendent expresses the important conclusion that "in no case admitted to the infirmary can it be said that the Revival was responsible for mental illness."

### Spiritual Dependence.

A correspondent who has spent some years in Canada, deploras the lack of the spirit of worship in church congregations. He writes:—

"Preachers labor under the assumption that the foundation truths of the Faith have already been embraced, and, therefore, attention is largely devoted to the development of 'character.' The people want and appreciate what they call a 'sermon,' but have no appetite for the Word of God. The week-day prayer meetings centre round a discussion of the Sunday School lesson for the ensuing Sunday, but a straight meeting for prayer and praise is beyond present attainment. In country churches, the only live society is nearly always the 'Ladies' Aid,' the members of which set themselves to meet expenses outside the minister's salary, and provide a little social life. Our own church has a good nucleus of members whose hearts are Godward, but they are lamentably ignorant of Christian truth, and do not seem to derive instruction therein."

The condition described is by no means peculiar to Canada. To the extent that a church community is misinstructed in regard to divine things, it is assuredly estranged from the source of power and blessing; and, by consequence, such a community is spiritually dependent, if not upon a priest, then upon some other spiritual leader. And that is not the ideal which servants of Christ should work to establish.

## The High Cost of Low Living.

On one point a young man who is living on a lower level than his own moral judgment tells him he ought to live is perfectly sure; he thinks that the evil results which he knows follow in the case of others will somehow escape him. The crippling effects of coarse thinking and coarser living appear in the experience of his comrades; but he is sure that he will be too clever to be caught. So on he goes until at last the trap closes and he is caught.

The fact is, the wages of sin is death, always has been and always will be. The idea that any one must explore and experience every phase of human life in order to be a well-rounded person is false from start to finish. It is not necessary to drag a piece of beautiful lace over a dirty floor in order to enrich it by the experience of a mop-cloth.

The highest price that we ever pay for anything is for low living. I remember seeing a boy who had got in with a hard gang trying to pick up their habits; nature was revolting. As an older man looked on, he said with discrimination, "It's hard work to be tough." We generally think of it the other way: It's hard to be decent. But as a matter of fact, it is not easy to be mean and vulgar; there is something in us that protests; and it is hard work to be tough.

A young man does not think that it is a high price to pay a set of broken nerves for sensuous indulgence; but the time will come when he knows that the biggest fee ever given for a pleasure is a mortgage on the fineness and quickness of nervous response to obligation and privilege. Our bodies are the most delicate and costly tools that ever were given men to work with. Do you

notice how carefully a good stenographer covers up her typewriter when she leaves it for the night? The dust is bad for the bearings. Do you notice how the delicate scales and balances and instruments in a laboratory are protected? Yet men will leave their physical bodies open to all kinds of influences.

There is no scheme by which the laws of nature may be cheated. We sometimes hear about breaking the laws of nature; we cannot do it; they break us. Sooner or later we pay the price. The time to reckon with the settlement is the day we sign the contract. The day we let ourselves drift into the clutch of a debasing habit, is the time to look into the face of the issue of it. We may as well draw and sign the cheque; we must cash in a hundred cents on the dollar finally, and pay the full high cost of low living.—Ozora S. Davis.

### The Man who Stayed at Home.

The British Baptist Missionary Society secretaries have received a letter which proves to be a sixth chapter in a very striking missionary romance. A candidate for missionary service, unable, for health reasons, to be accepted for work abroad, went into business at home with the sacred resolve that all the profits he might make should go to "fill his place" on the foreign field. Year after year he has sent a remittance accordingly. Every year the sum has been larger, until the amount sent last week reached £3500. Thus it comes about that "the man who stayed at home" is now paying the cost of ten men on foreign service.



# The Realm of the Bible School.

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

## Victorian Notes.

### MAY 7—A DAY FOR GILT-EDGE INVESTMENTS.

#### A WORD FROM THE TREASURER OF THE VICTORIAN COMMITTEE.

Gilt-edge, did you say? Why, it's gold all the way through. What is? This work among the young, both in and out of the church. Its evidences are to be seen and heard in every religious community. There are those that testify that they were influenced for good, led into the narrow way that leadeth unto life, by Mr., Mrs., or Miss so-and-so. Out in the busy world, in its hurly-burly, there are those who tell you that they do not forget the lessons they learned when young, and attending the Sunday School at—, and will sometimes add, "I'm not what I ought to be, but I'm better for the influence of those early days. Yes, the work among the young stands out as a permanent work for Christ and his church. No work gives greater joy. True, there are what are termed discouragements, but what Christian work is there that does not have its discouragements? We say to the worker, Brother, Sister, keep hold of the plough-handle. To those who are not active, Give, and it shall be given you. Especially should the grace of giving be manifested to the Bible School and Young People's Department on May 7. Money is needed to promote this work. The giver will find it is a gilt-edge investment (2 Cor. 9: 6, 7).—B.J.K.

The report of the Bible School and Young People's Department at the Saturday afternoon session of Conference provoked a very fine discussion. There was a good attendance, the report was well received, and the work of the Department was commended.

Church secretaries are requested to keep the annual offering well before the congregations, and to see that every member, young and old, gets a gilt-edge folder and the offering envelope.

The last of the Conference gatherings, the Demonstration of the Bible School and Young People's Department, brought out a large audience. The Masonic Hall was packed to its utmost capacity, and many were turned away. Jas. E. Thomas, in the "chairman's word," emphasised the importance of the work among the young people. Items by the North Richmond School Chorus, conducted by Mr. C. Hall, gave to the early stages of the meeting a splendid tone, which was well sustained later by the combined K.S.P. and Phi Beta Pi Chorus. The singing by these two fine aggregations of young people was greatly enjoyed. It was the first time that the K.S.P. and Phi Beta Pi organisations have been represented on a Conference programme. They were there 150 strong, completely filling the platform. The singing of "Where He leads me I will Follow," by this great chorus of young people, was most impressive. Two individual items by Miss Lily Drew, of Essendon, and little Miss Edna Nicholls, of Northcote, were well received and appreciated. The chairman of the committee, Mr. J. Sharp, presented the Department's gold medal for ten years' consecutive attendance. Those upon whom medals were conferred are Miss D. Barrett, of Moreland, Miss E. Burgess, of St. Kilda, Miss G. Mathieson, of Prahran, Miss J. Tidd, of Brighton, and Mr. J. Thompson, of North Carlton. The latter has a record of 32 years of unbroken attendance. Bro. Illingworth's message on "The Heroic Impulse" struck a high note, and was most appropriate for such a gathering. The programme found a fitting climax in the item presented by the young people of the Collingwood school. It was a dialogue and concerted piece entitled "The Pessimist's Conversion." Miss Moore and Mr. Brown

took the leading parts well, and were splendidly supported by other members of the school. Thanks are due to Mrs. P. Sampson, of Collingwood, who trained the young people for the item. Acknowledgment is made to Mr. G. D. Wright, Superintendent of the Norwood school, South Australia, who is the author of the piece, and thanks tendered for his kindness in providing the copy. The Doxology and the Benediction brought to a close one of the happiest and most enthusiastic demonstrations we have ever held.

Every church and every member should have a share in the offering on May 7th. It will be a day for gilt-edge investments.

The group-photo, on this page shows the Thornbury school on a recent Sunday afternoon; over one hundred scholars present. That's "not bad" for a nine months' old, is it? H. Swain is the preacher-superintendent, and is supported by a loyal and enthusiastic band of workers. A block of ground has been purchased in the vicinity, and the church is looking forward to building operations in the near future.

### Sunday School Day in South Australia, May 7.

The annual Sunday School Day in South Australia will be observed on the first Sunday in May. This movement is becoming more popular every year among our schools. The services on this day are specially designed to bring the interests of the young people before the church members. In the morning the needs of Sunday School extension work are emphasised, and an offering for that purpose is taken. In this connection a splendid block of land has already been purchased at Plympton South, and the Sunday School Executive are anxious to see a building erected there. Also the Executive have under consideration the purchase of land at Albert Park, near Port Adelaide. This is a large and growing district, with very few churches, and a Sunday School is urgently required. These needs are pressing, and it is to be hoped that a large offering will be made to help the committee in their endeavors to spread the knowledge of Christ among the young people in these places. The churches at Glenelg and Queenstown respectively have intimated their wil-

lingness to be responsible for the conducting of services in these districts.

Children's Hospital Day is made a special feature at the afternoon school, and the collection is donated to the up-keep of the Churches of Christ Cot in that institution. The amount required for this purpose is £31/10/- per annum, and any amount raised in excess of this sum is given to other charitable institutions, such as "Minda," the home for weak-minded children.

The most important meeting of all is the evening one, for at this a special decision service is held in most of the churches, and every opportunity given for the young people to decide for Christ. In order that this service may be the success we hope and pray for, special prayer meetings are held in most of the schools during the month of April; also a class is conducted by the preacher or some thoroughly consecrated teacher during this month, for all those scholars from about 12 years of age who wish to attend, in order that they may understand the step that it is desired they will take. The Sunday School Day Committee feel sure that a successful day will be experienced if all the schools enter heartily and prayerfully into these preparations, and that great blessing to the schools and churches will be the result of their efforts.

Programmes and envelopes are being forwarded to all the Sunday Schools in the State, together with illustrated posters, to emphasise the services of this day. The committee trust that the literature will be wisely distributed.

The South Australian Committee are pleased to notice that Sunday School Day is being observed in Victoria on May 7, and hope and trust that God's blessing will rest upon all those who endeavor to carry out the Master's command, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

It is to be hoped that the observance of this day will soon become general throughout the Commonwealth. This is the earnest prayer and desire of all those who know what a blessing these services have proved to those who have already taken part in them.

On behalf of the Sunday School Executive,  
T. H. Brooker,  
Geo. D. Wright,  
Herbt. Taylor (Convener),  
Sunday School Day Committee.

"There is in the human heart an inextinguishable instinct, the love of power which, rightly directed, maintains all the majesty and law of life; and misdirected, wrecks them."—Ruskin.



Bible School at Thornbury, Vic.



# The Family Altar.

J. C. Ferd. Pittman.

## "BEHOLD, IT WAS A DREAM."

Whilst the young king Solomon was wrapped in slumber, God appeared to him, and said, "Ask what I shall give thee." Solomon requested, not fame, wealth, or victory over enemies, but prayed, "Give thy servant an understanding heart to judge thy people, that I may discern between good and evil: for who," said he, "is able to judge this thy great people?" "The speech," we are told, "pleased the Lord," who gave to Solomon more than ever he had asked for—wisdom, riches, victory—and promised long life, if only he would walk in his way, and do his will.

"Behold, it was a dream." If Solomon's actions had proved to be one half as good as his words, God's promises would have been abundantly verified in his experience; but, instead, the king allied himself with "many foreign women," permitting them to turn his heart after their gods, and doing "that which was evil in the sight of the Lord." "Twas but a dream," after all, reminding us that good resolutions vanish as the morning dew unless we keep very close beside our Divine Lord, and find his grace sufficient for every day, and all the way.

APRIL 30.

### Solomon's Prayer.

"Give thy servant an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this, thy great people."—1 Kings 3: 9.

When taking the oath of office, it is the custom for Presidents in the United States of America to kiss the Bible. They have, in many instances, pressed their lips upon some selected passage of God's Word. The verse chosen by President Taft was the prayer of Solomon, "Give thy servant an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this, thy great people?"

Bible Reading.—1 Kings 3: 5-15.

MAY 1.

### The Glory of Jehovah.

For the glory of Jehovah filled the house of Jehovah.—1 Kings 8: 11.

When we build for God's glory, and whenever or wherever we meet to worship God, may our sentiment always be:

"These walls we to thy honor raise;  
Long may they echo to thy praise!  
And thou, descending, fill the place  
With choicest tokens of thy grace."

Bible Reading.—1 Kings 8: 10-21.

MAY 2.

### The Glory of Solomon.

Behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard.—1 Kings 10: 7.

Of the wonders of grace, and peace, and joy, and love of David's greater Son, the Lord Jesus Christ, we also can say,

"The half was never told, the half was never told,  
Of love divine, so wonderful, the half was never told."

Bible Reading.—1 Kings 10: 1-10.

MAY 3.

### God Beholding the Good.

For he only of Jeroboam shall come to the grave, because in him there is found some good thing toward Jehovah, the God of Israel, in the house of Jeroboam.—1 Kings 14: 13.

"The infiniteness of God's knowledge is a comfort in case the saints have not so clear a knowledge of themselves. They find so much corruption that they judge they have no grace." If it

be so, why am I thus? If I have grace, why is my heart so dead and earthly a frame? Oh, remember God is of infinite knowledge; he can spy grace where thou canst not; he can see grace hid under corruption as the stars may be hid under a cloud. God can see that holiness in thee which thou canst not discern in thyself; he can spy the flower of grace in thee, though overtopped with weeds. 'Because there is in him some good thing,' God sees some good thing in his people, when they can see no good in themselves; and though they judge themselves, he will give them an absolution."—Watson.

Bible Reading.—1 Kings 14: 1-16.

MAY 4.

### Benevolence Rewarded.

The jar of meal wasted not, neither did the cruise of oil fail, according to the word of Jehovah, which he spake by Elijah.—1 Kings 17: 16.

C. H. Spurgeon wrote:—Occasionally a benevolent action wrought in faith brings with it an instantaneous recompense in kind; therein Providence is seen as smiling upon the deed. The late Andrew Jones, a poor Baptist minister, whilst walking in Cheapside, London, was appealed to by someone he knew for help. He had but a shilling in the world, and poised it in his mind, to give or not to give? The greater distress of his acquaintance prevailed, and he gave his all, walking away with a sweet remembrance of the promise, "He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, will he pay him again." He had not gone a hundred yards further before he met a gentleman who said, "Ah, Mr. Jones, I am glad to see you. I have had this sovereign in my waistcoat pocket this week past for some poor minister, and you may as well have it." Mr. Jones was wont to add, when telling the story, "If I had not stopped to give relief I should have missed the gentleman and the sovereign too."

Bible Reading.—1 Kings 17: 8-16.

MAY 5.

### Heaven's Sign of Approaching Blessings.

And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not.—1 Kings 18: 44.

These words may be fittingly applied to special seasons of spiritual revival, when we can joyfully sing,

"See ye not the cloud arise,  
Little as a human hand!  
Now it spreads along the skies,  
Hangs o'er all the thirsty land;  
Lo! the promise of a shower  
Drops already from above;  
But the Lord will shortly pour  
All the Spirit of his love."

Bible Reading.—1 Kings 18: 41-46.

MAY 6.

### Under the Juniper Tree.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life, for I am no better than my fathers.—1 Kings 19: 4.

On one of his lonely journeys, James Gilmour, of Mongolia, wrote, "To-day I felt a good deal like Elijah in the wilderness, when the reaction came on after his slaughter of the priests of Baal. He prayed that he might die. I wonder if I am telling the truth when I say that I felt drawn towards suicide. I take this opportunity of declaring strongly that on all occasions two missionaries should go together. I was not of this opinion a few weeks ago, but I had no idea how weak an individual I am. My eyes have filled with tears frequently these last few days in spite of myself, and I do not wonder in the least that Grant's brother shot himself. Oh! the intense loneliness of Christ's life; not a single one under-

stood him! He bore it. O Jesus, let me follow in thy steps, and have in me the same spirit that thou hadst."

Bible Reading.—1 Kings 19: 1-8.

## PRAYER.

Our Father God, Help me to both promise and perform that which is pleasing to thee. Save me from resolutions which are made only to be broken. May I never forget that I must not and cannot walk or work alone. Remain with me throughout life's vicissitudes. Keep me in the hour of trial; strengthen me in the time of battle; may I gain the victory even over self, and be made more than a conqueror through Jesus Christ my Lord; for his sake. Amen.

## Mission at Maryborough, Vic.

The Hinrichsen-Brooker mission concluded on Monday evening, April 10, with a thanksgiving service. The meeting was most enthusiastic, and the building was well filled. For five weeks these brethren had held forth the Word of Life, and their faithful labors have marked an epoch in the history of the church. Originally the mission was intended to mark the diamond jubilee of the church, which occurs on May 24 (the work having begun on that date in 1862), but circumstances, which have proved to be advantageous, compelled its being held earlier, and thus left the actual jubilee celebrations to be attended to later.

The missionaries found a prepared church ready to back up their work, and these members loyally attended, in many cases, every meeting, and in every way in their power they worked to make the mission a glorious success. The attendances were consistently good, the tent being very nearly full on several week-nights, and at probably no such meeting was there less than 200 in attendance. Each Sunday night saw a big outside attendance as well as a full tent, and the last meeting in the tent was attended by fully one thousand persons. The tent was packed to its fullest capacity, and only with difficulty could the many converts get to the front. The walls of the tent were down, and a crowd surrounded the tent, closely packed for some feet out. The town has been stirred as perhaps never before, and has learned that the powerful proclamation of the gospel, spoken and sung, will attract quite as much as picture shows and other appeals to the senses.

The missionaries need no recommendation from us, their reputation being well known to the brotherhood. Suffice it to say that they lived up to their reputation, and they have left memories that ensure them the continued affection of all. We learned that they were true men, devoted to the service of their Captain. Their loyalty, zeal and Christian character, beside their faithful work, have wonderfully deepened the spiritual life of the church as well as having added many to the church. Bro. Jackel, as personal worker, did a less spectacular work, and probably the extent of that work will never be known.

The result of the mission cannot be tabulated. Some 62 made the good confession. Never was a more successful mission held here, and never was the church so strong in every way as now. For many years the church has had help from the Home Mission Committee. It is now hoped that she will walk alone.

As a token of appreciation a small present was given to each member of the team, and the pianiste, Miss Frost, who faithfully attended every meeting, and rendered sterling service.

Bro. Brooker was helped in the solo work by Miss Maud Stubbs, a pupil of the Conservatorium of Music. Miss Stubbs was a convert of the mission.

## S. L. K.

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# Here and There.

The address of Bro. Louis Anderson now is Lennox-st., Maryborough, Qld.

Found, at Victorian Conference Picnic, a fountain-pen. Enquire at Austral Co.

The article by A. W. Connor in this issue contains the substance of the fine address delivered by him at the Home Missionary Demonstration in the Masonic Hall, Melbourne, on April 14.

Owing to Tuesday being proclaimed a public holiday, we had to go to press earlier than usual this week. This will explain the absence of some news which otherwise would have appeared.

We regret that in the hurry of preparing our last issue the name of Jas. E. Thomas was inadvertently omitted from the list of brethren appointed at Victorian Conference as representatives to the Council of Churches.

Last week an influential deputation waited upon the Victorian Premier, and urged a stricter supervision of wine cafes. Mr. Lawson was quite sympathetic, and it appears that the law will be more rigidly enforced, and some reforms instituted.

In connection with the Bible School and Young People's Department annual offering to be taken on May 7, "gilt-edge" folders and offering envelopes have been posted to all churches in Victoria. Church secretaries are requested to see that these are thoroughly distributed among the members before the day of the offering.

Will Victorian women's delegates to Conference please take notice that they are expected to attend the Executive meetings, which are held on the first Friday in each month in the hall, Swanston-st. Next meeting, May 5, at 2.30 p.m. Devotional exercises led by Mrs. Kemp. An address will be given by Mr. Blakemore. All sisters cordially invited.

Tuesday of this week, April 25, is to be celebrated as a day of sacred remembrance. It is good to honor those who made the great sacrifice for us. We go to press before the services of remembrance are held. We sincerely trust that this day will never degenerate into nothing but a holiday. Our brethren will join with others in appropriate memorial services.

The forward movement decided upon at the last S.A. Conference will commence in earnest on Sunday next, April 30, when the President, Will Beiler, will commence a series of missions in the tent at Murray Bridge. The earnest prayers of the brotherhood are asked for, that this may prove to be the beginning of a great harvesting of precious souls into the kingdom of our Lord.

We regretted to see the following notice in the Melbourne "Argus" of Monday last:—"Recently thieves entered the Church of Christ, Richardson-st., Albert Park, and stole three pieces of carpet, valued at £60, from the floor of the building. A lock was wrenched off the gate of the churchyard, and a number of holes were then bored round the lock on the door, thus making it possible for the lock to be forced in."

Lygon-st., Carlton, had splendid meetings morning and evening on Conference Sunday. W. C. Beiler, the S.A. Conference President, gave a fine address in the morning, and W. B. Blakemore, B.A., spoke splendidly on "The Resurrection Here and Now" at night. There were several visiting preachers and Conference delegates present, and H. M. Clipstone, of Castlemaine, assisted at the service. Dinner and tea were kindly provided for visitors by the sisters. On April 23, Jas. E. Thomas spoke at the morning service, which was well attended, and John T. Brown, M.A., of U.S.A., delivered a most informative discourse on the Restoration Movement at night. Misses Gully and Wright, from New Zealand, and Messrs. Ozanne and Trembath, and Mrs. Trevelyan, of S.A., were present, also Mrs. Wormald, of Maylands, S.A. Her husband, who is in the Melbourne Hospital, is progressing satisfactorily.

Mr. and Mrs. J. T. Brown, of U.S.A., are at present on a visit to Australia. Bro. Brown's presence at the Sydney Conference was much appreciated. For the past week he was in Melbourne. On last Lord's day he spoke at Swanston-st. in the morning, and at Lygon-st. in the evening. On Monday night he delivered a prohibition lecture in Swanston-st. All these speeches were highly appreciated. Bro. Brown's visit to Australia sixteen years ago, when he conducted a number of very successful missions, is held in grateful remembrance by many. On this occasion he has come to Australia via some of the mission fields occupied by our American brethren, he having received a commission to investigate conditions and to report to the Board in U.S.A. On Tuesday afternoon our brother and sister left for Adelaide.

"The Adelaide Advertiser" of April 13 contained a good notice of the farewell services of Bro. Will Beiler, held at Norwood. It had a good photo. of him, and gave a summary of his various offices and activities, from President of Conference downwards. Of the farewell social to Mr. and Mrs. Beiler, the report was as follows:—"Mr. A. S. Godden (representing the young people) feelingly referred to the many ways in which Mr. Beiler had endeared himself to the members. The chairman (Mr. G. H. Jenner), Messrs. H. Taylor (Sunday School), H. J. Matthews (choir), and F. K. Glover (athletic bodies) also referred to the splendid work accomplished by their guest. The chairman presented to Mr. Beiler a handsome travelling-case; to Mrs. Beiler, a beautiful silver rose bowl, and to Master Don Beiler a Bible. The Christian Endeavorers presented a lovely cake dish. Mr. Beiler, who was heartily received by the large audience, said he appreciated all that had been said about his wife and himself, and was glad that so much work had been accomplished during his three years' ministry. The musical programme was supplied by the choir, Mrs. A. Jessop, and Mr. C. M. Letchford."

In criticism of the article on "Beginning Day in the Christian Life," by W. N. Briney, recently reprinted in the "Christian," we have received a long letter from G. E. Burns, who says that "not once in the five closely printed columns containing something over 3000 words is the Divine Agent of growth and development mentioned." Again: "Bro. Briney enumerates four things which contribute to growth and development. (1) Study of the Word. (2) Prayer. (3) Church attendance. (4) Christian service. These are things to be done in order to cultivate the nature, and develop him from a 'bad' to a 'good character,' and to make him a 'spiritual giant.' But none of us is so ignorant to suppose that these in themselves can cultivate anything, unless it be our own 'self-righteousness.' Not one of these four things is wrong, yet if they are to communicate any grace to the soul, it will be because the Holy Spirit has in them communicated it." We are wholly in agreement with Bro. Burns in the main contention of his letter that there must be recognition of the Holy Spirit as the Helper and Advocate of Christians. But Bro. Briney neither denied this, nor said aught which implied a denial. Not all essential truth may necessarily be put into one article. Bro. Briney, we trust, will accept all that the Holy Spirit has received as to His work. We would count it an error for one to criticise the letter of Bro. Burns on the ground that it did not mention the atoning death of Christ. The satisfactory reply would be that it was written on another subject, and for another purpose. So might W. N. Briney answer his critic.

A clipping from an unnamed Canadian paper has been sent us. Many brethren in Australia will remember Mr. and Mrs. T. H. Bates, and will regret to note the passing away of Mrs. Bates. The newspaper report is as follows:—"There passed away at the family residence, Port Perry, Ont., on Sunday evening, January 29, 1922, Selina Ann Ladbrook, wife of Mr. Thos. H. Bates, in her 62nd year, after a long and severe illness, which

was borne with Christian fortitude. The late Mrs. Bates was born at Canterbury, New Zealand, her father being one of the pioneer farmers of that country. She was married to Thos. H. Bates while he was pastor of the church at Christchurch, New Zealand, and with him resided in various provinces of Australia—Victoria, South Australia and West Australia, afterwards going to England, where she resided for ten years in the cities of Cheltenham and Lancaster. She later accompanied her husband to the North American Continent, where Thos. H. Bates began a pastorate at Summerside, P.E.I., afterwards going to Kent, Ohio, and later to Port Williams, N.S., thence to Guelph, Ont., the last pastorate. She underwent an operation in England before going to Port Perry, and up to about twelve months ago was able to get about, but since that time she had been a helpless invalid. The late Mrs. Bates was a faithful wife, loving mother, and a true disciple of Christ. She was noted for her elocutional ability, having recited Dickens' Christmas Carol, from memory, to many audiences. Besides her sorrowing husband, she leaves to mourn her loss two sons and three daughters, Herbert E. Bates, Theo. A. T. Bates, Guelph; Mrs. A. Waghorne, Brantford; Mrs. P. H. Price, Bolton, England, and Mrs. Stewart Ford, Port Perry; and one brother, in Invercargill, New Zealand. A largely attended service was held at the house in Port Perry on Tuesday evening, Mr. P. A. Dickson, of Guelph, officiating, assisted by Mr. John Ford, of Toronto, both of whom feelingly referred to their personal knowledge of the many virtues of the deceased. The funeral was held at Guelph, Ont., on the arrival of the 2.55 C.T.R. train, on Wednesday, February 1st, to Guelph Cemetery. After viewing the remains a large concourse of old-time friends paid their last respects to their former co-worker. The pall-bearers were the two sons, one grandson, and Mr. Geo. E. B. Grinyer, all of Guelph.

## COMING EVENTS.

APRIL 30.—Commencement of Hinrichsen-Brooker Tent Mission at Hampton. Corner of Hampton and Willis-sts., near Station.

APRIL 30 & MAY 3.—The Cheltenham Church invites all old friends, and new, to the meetings on Sunday, April 30, and Wednesday, May 3, 1922, when the church anniversary will be celebrated, and also a glad welcome tendered to Bro. P. R. Baker as he enters upon his ministry with the church. Wednesday, tea meeting at 5.30; public meeting, 7.30.

MAY 7.—Annual Offering in all Victorian Churches for Bible School and Young People's Department. An opportunity for gilt-edge investments.

MAY 7.—South Richmond.—Great Gospel Tent Mission commences on May 7, near the chapel, in Balmain-st. Visitors, singers, and all helpers are heartily welcomed.

May 7.—Church of Christ, Aird-st., Camberwell, Bible School will celebrate its seventh anniversary at school. At 3 p.m. Bro. Reg. Clark will address scholars. 7 p.m., at Camberwell Town Hall, Bro. A. L. Gibson speaks. Special singing, Bro. Chipperfield conducting. All welcome.

MAY 7 & 9.—North Carlton Bible School Anniversary Celebrations. Sunday, May 7, afternoon, Mr. Andrews; evening, Mr. Knight. Tuesday, 9th, 8 p.m., Distribution of Prizes, also Cantata by scholars. Collection. Our advice, Come early.

MAY 7, 14, 16.—Brunswick (Glenlyon-road) Bible School Anniversary. May 7, 3 p.m., Mr. J. E. Webb; 7 p.m., Mr. C. Taylor. May 14, 3 p.m., Mr. Reg. Clark; 7 p.m., Mr. Killmier. Special singing by scholars. Free-will offering at all services. May 16, 7.45. Demonstration and Distribution of Prizes. Silver coin.

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# Foreign Missions.

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

## Federal 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.

### Baramati, India, Girls' and Boys' School Report for 1921.

Miss Redman, who has charge of the school work at Baramati, sends a most interesting report for the year.

On January 3, 1921, the experiment was tried of educating the boys and girls together. The experiment has worked very well, so that we are likely to continue it. We started the year with 95 children, having classes from the Kindergarten to Standard 5. On Feb. 10, the Collector of the Poona District paid a visit to the school, and opened the new building, which is very cool and convenient, but not half big enough. From May we started holding school from 7.30 a.m. instead of 10 a.m. We find this a great improvement, as the children were not tired out before they started lessons. We had a Missions School Exhibition, the following schools taking part:—Baramati Day and Night Schools, Gonowdi, Shirsuphal, Shrigonda, Indapur. Competitions were held in Marathi, English writing, English reading, map-drawing, sewing, lace-making, carpentry, modelling, essays, singing (solos and choruses, and kindergarten songs), collection of vegetables, kindergarten work. A number of these articles were afterwards sent to the Criminal Tribes Settlement Exhibition, which was held at Hubli in December. During the holidays which followed the exhibition, Shantibai, the teacher of the second and third standards, was taken ill with influenza, which later developed into pneumonia, and she passed away in November. She had been a teacher in this school for a number of years, and was a fine little Christian woman, ever faithful in whatever work was allotted to her.

The Government Inspector's Examination was held in December, with the following results:—Standards 1-5, 60 examined, 50 passed. Infants, 30 examined, 15 passed. The Kindergarten, 46, were not examined. The school closed with 136 scholars, an increase from the beginning of 41. On December 23, we broke up for the Christmas holidays, during which Miss Blake took most of the girls for their annual picnic. One day I took the boys out for a day's fun, and we gave the very little ones a consolation picnic another evening.

1921 was a very happy year in the school. The teachers worked unitedly, and the children were anxious to learn, and I enjoyed my work with both teachers and children.

Baramati Night School was also in my care throughout the year. There was an average enrol-

ment of about 20 boys, all of whom were from the Settlement, and were working all day at carpentry, masonry, or some similar work. The school was held four nights a week for 1½ hours each night, and on Saturday night the boys assembled for games, or to read library books. The boys are, of course, very tired after their day's work, and a full course of study cannot be accomplished in six hours a week, but some of the boys were passed by the inspector into the fourth standard. The curriculum of the Night School was restricted to reading, writing, dictation, arithmetic, hygiene and drawing.

From July I also paid monthly visits to the schools at Shirsuphal and Gonowdi, and the teachers of these two schools have also attended monthly meetings at Baramati. The master at Shirsuphal does good work among the children who attend regularly, and has three children in the fourth standard, but it is very hard to get the children to attend. The parents themselves are uneducated, and so very poor, and when there is work to be done in the fields they see no reason why the children should not stay home to do it. When I compare the work in these two schools with the work at Baramati, I feel convinced that our best results will be obtained from work among children directly under our control. We can practically demand regular attendance and punctuality from the children of the Orphanage, the Settlement and our Christian community.

At Gonowdi I recently took agreements with thumb impressions from the parents to the effect that they would send their children to school regularly; they did for a little while, but already the attendance has begun to dwindle down again.

Miss Redman also gives an account of the school work as they propose to carry it on during 1922.

She says after about ten days' holiday for Christmas, school reopened on January 3. About a fortnight later, Mr. Leach brought 18 boys over from Shrigonda. 16 of these are now attending our Day School, and the other two are working in the day time, and attending the Night School. We now have an enrolment of 150 children in the Day School, consisting of girls from Orphanage, 58; boys from Shrigonda, 16; children from Settlement, 48; children of Christian community, 24; outcaste children, 4. Standards 5, 6, 7, are now in charge of a new master engaged at the beginning of the year. He is a trained secondary teacher, with a very good education, and speaks English beautifully, so he has been able to take all of the English classes for me. Standards 3 and 4 are in the charge of Ratnamalabai. You know the termination "bai" in native words means woman. She has been with us since Shantibai died in November. She was trained at Ahmednagar, and has studied up to about a year below matriculation. Class two—28 children—is in charge of the master who was teaching Standards 4 and 5 last year. Class one—22 children—Shewantibai,

the lace teacher, also teaches this class. The Infants' class—23 children—is taught by Dagabi. Kindergarten class of 29 children has as its teacher, Putelibai. This class is held only for two hours each morning, as the children are only very small. Their ages range from 3 to 5½ years. Just a word about curriculum. Perhaps people wonder just what the children learn. Well, the subjects are much the same as at home. The first lesson every day is a Scripture lesson for 35 minutes. It is always preceded by a hymn and a prayer. The three senior classes are now studying Moninger's "Training for Service," and McClean's "Outlines of the New Testament." The 3rd and 4th classes have John's Gospel, and the 2nd the Gospel of Matthew, and the 1st the Gospel of Luke. We have half-yearly Scripture Examinations. Then they learn Marathi writing and grammar, writing, composition, Indian history, geography, drawing, and arithmetic. The girls also learn sewing, and some of them hygiene, in which subject Dr. Gaikwad gives lessons on Saturday mornings. The lower classes learn nature study, and the higher ones English, and the 6th and 7th have just begun geometry. About 20 girls are learning lace-making. We try to carry the two lower classes on Kindergarten methods as far as possible. But our teachers are not trained kindergartenists, so we are looking forward to the time when Grace (one of our girls now in training) comes home from Sholapur. On the whole our children work very well, although some of the Indian methods of teaching are twenty years behind the times. I think the children usually think a good deal of their school, as they have not so many counter attractions as the children at home. The bigger children have organised games on Tuesday, and the little ones on Friday, and the boys are getting very keen on cricket. Some of the classes have drill, and all of them have singing lessons.

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**"I Waited Upon the Lord."**

Teach me to wait, O Father,  
When the days are dark and long,  
When the hands that would work must be idle  
And the plans that I make go wrong.  
Teach me to wait and have courage,  
Teach me to wait and be strong.

Teach me to wait, O Father,  
When my hope seems all in vain,  
When my hands with work grow weary,  
And life is full of pain.  
Teach me to wait with endurance,  
To wait and not complain.

Teach me to wait, O Father,  
For the joys that slip away  
From the hands stretched out to grasp them,  
Entreating them to stay.  
Teach me to wait and have patience  
To wait and hope each day.

—Caroline H. Burgess.

**West Moreton (Qld.) Churches of Christ.**

The annual Conference of the West Moreton Churches of Christ was held in the Farmers' Hall, Rosewood, on March 17 last. There was a large attendance of delegates from the various churches, and evangelists Rankine (Brisbane), and Kingsford (Ma Ma Creek) were also present, besides numerous other visitors from all parts. The president, A. Primus, extended a hearty welcome to all the visitors. This was acknowledged with best wishes for the Conference.

The circuit secretary, W. Domrow, gave a report on the year's work and statistics of the church membership, which showed splendid progress in most of the churches. The report was discussed and enthusiastically received.

The circuit treasurer, J. Boettcher, tendered the financial report, which was very gratifying, and it was received with applause. The manse and property were reported to be cleared of debt, and altogether the year was one of the best and most prosperous in the history of the circuit.

H. U. Rodger also gave a verbal report on the work of the circuit, and the great interest taken by members of the various churches. On the eve of his departure for New Zealand, he took the opportunity of thanking all those whose hospitality had been extended to him and Mrs. Rodger.

Close interest and consideration were given to the discussion of the future work of the circuit. It was decided to engage two evangelists to carry on the work in consequence of the decision of the Boonah church to amalgamate with West Moreton, and other centres will if possible also be linked up.

The election of officers for the coming year resulted as follows:—President, A. Primus; vice-president, Albert Hinrichsen; treasurer, J. Boettcher; secretary, W. Domrow; auditors, A. Berlin and F. Neuman.

Luncheon and tea were served to the visitors by the lady members of the circuit, the catering being in the hands of Mr. J. E. Evers.

**SISTERS' CONFERENCE.**

In the afternoon the West Moreton Sisters' annual Conference was held in the Rosewood chapel. A splendid meeting resulted. The devotional services were led by Mrs. Primus, vice-president, in the absence of the President. The secretary was asked to write a letter of appreciation to Sister and Bro. Rodger for the splendid work they had done in the circuit. The reports from the churches were very encouraging. The treasurer reported that the penny a week donations from the sisters amounted to £21/7/-. The officers appointed were: President, Mrs. Primus; vice-president, Mrs. Jenner; secretary, Miss Zahl; assistant secretary, Miss Lobbeiger; treasurer, Miss Primus.

The night session was a public farewell and presentation to the departing evangelist, Mr. Rodger, and Mrs. Rodger.

**South Australian Sisters' Auxiliary.**

The meeting on April 6 was held in the Mile End chapel. Mrs. T. Hagger led the devotional session, and after the usual exercises, read an able and practical paper on "The Duty and Necessity of Consecrated Service." Miss Leedham contributed a beautiful solo, and that part of the service closed with prayer.

There was an unusually large attendance of delegates and friends, the occasion being to wish the secretary *bon voyage* and safe return to and from her trip to England.

The proposed Easter offering for Home Missions was taken up, and realised £13.

Mrs. Bond read the treasurer's report. Received for Home Missions, 14/6; in hand, £11/9/5; total, £12/3/11. Received for Foreign Missions, 11/2; in hand, £12/5/7; total, £12/16/9. General Fund, Collection, 18/8½; in hand, £5/14/8½; total, £6/13/5. Paid Temperance Committee, 5/-; Balance, £6/8/5.

Other reports were omitted, as the opportunity was given the sisters to say farewell to the guest of the afternoon.

Lady Verco, from the church at North Adelaide, who had known the secretary longer than anyone present, eulogistically referred to her work while in the church at North Adelaide, and wished her every happiness and safe return. Mrs. Hagger followed on behalf of the Sisters' Executive, and Mrs. Turner on behalf of the Mile End Young Women's Association. Mrs. Ewers, on behalf of the Mile End church, Mesdames Haverland and Pittman spoke feelingly of their happy associations in years gone by in different departments of church work. The secretary suitably responded, and if she realises the good wishes expressed on her behalf she will indeed have a happy time.

Afternoon tea, light refreshments, and social intercourse brought a very happy meeting to a close. —A. E. Cherry, President, 25 Althorpe Place, Glenelg, S.A.

**The Truth About Prohibition.**

A most successful meeting was held in the City Temple, Sydney, on Thursday, April 13, when Mr. John T. Brown spoke about "The Success of Prohibition." He had just recently come from the United States of America, and eloquently told of the great reform which has been introduced with the 18th amendment to the Constitution. In the course of his remarks he said:—

"The Devil is the father of liars, and about all children he has left are those in the whisky business. It matters not how much the papers may repress Prohibition, it is undoubtedly the most successful thing America has had for one hundred years. It matters not how much the liquor sellers may lie about it, it will not be long before these lies will be found out. The liquor business has done all within its power to hinder the success of Prohibition, but the Governors of America testify that Prohibition is 90 per cent. effective, and that is as much as we can expect of any laws. The

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LEVER

Eighteenth Amendment to the Constitution will never be changed as long as Old Glory floats over the Continent."

At the conclusion of the Prohibition address, Mr. Brown gave a delightful travelogue, telling of his recent trip to China and Japan, which was illustrated by a splendid selection of slides.

An appeal was made for further assistance in the Temperance work, as a result of which £35 17/- was promised and £5/10/- was contributed in the collection. All who knew Bro. Brown from his previous visit were delighted to renew their acquaintance with him.—A. J. Fisher.

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# News of the Churches.

## Tasmania.

At West Ulverstone on April 2 six girls from the Bible School confessed their Lord. All meetings were well attended, in spite of a number of church members being away at Conference, including Bro. Bowes and family. They intend having a fortnight's holiday.

The tent mission conducted by Bro. Nightingale at Geeveston closed on March 27, with a social evening and thankoffering. During the three weeks of the mission Bro. Nightingale faithfully and lovingly preached the gospel. The attendance throughout was good, considering the busy fruit season, and the wintry weather which prevailed the greater part of the time. The thanks of the church are due to the brethren in Hobart for releasing Bro. Nightingale; also to the Dover church for the services of Bro. Stewart, who had charge of the singing, and whose solos were much enjoyed. During the mission a married lady and four young Bible School girls confessed Christ, and one was restored. On April 2, Bro. Campbell preached a powerful sermon on "An Important Problem Solved." He closed his labors with the church on April 9, he having accepted an invitation from the Launceston church. On April 10 he was tendered a farewell social, and presented with a purse of money, in recognition of his faithful work.

## West Australia.

At Subiaco on April 17 there was a good attendance at the Lord's table. Some of the members were away on holidays. The church was pleased to have fellowship with a number of brethren from the country districts, who were in Perth for Conference. Bro. Hughes, of Northam, gave a fine address. One man who previously confessed Christ was received into fellowship. At 3 p.m. many of the church members, Bible School teachers, and senior scholars, assembled with the various churches in the Perth Town Hall to hear the Conference Sermon. The singing by the combined Conference Choir was delightful. The sermon, "The Church's Obligation to the World," by Bro. W. H. Clay, was an inspiration. 7 o'clock prayer service was one of the best yet held. Bro. Cameron, of Collie, was in charge of the evening service, and delivered the gospel message in an earnest and convincing manner. Special singing by the choir was enjoyed.

## Queensland.

At Toowoomba on April 16, meetings were not largely attended, owing to the weather. Bro. Suchting, of Brisbane, presided. Bro. Waghorn addressed the church on "The Risen Christ." A good meeting at gospel service. Interesting address by Bro. Burns. Mid-week prayer meeting well attended; deep spiritual tone manifest.

Brisbane church enjoyed the company of Bro. R. Enniss at the morning meeting on April 16. He delivered a very instructive address on the College of the Bible. A young woman was received into fellowship, making the fifth addition during the past two weeks. Bro. Rankine is doing a good work, and is greatly appreciated at Ann-st. His subject at night was "Resurrection and Immortality." After a powerful address a young man confessed Christ.

South End, Toowoomba, report encouraging meetings on April 16. Sister Kirby and daughter are enjoying a holiday in the Southern States. Bro. Sutcliffe was present at the table after illness. Sister E. Bailey, an isolated member, was present the previous Lord's day: Sister Quire, who has undergone an operation, was also present. A brief report of Conference was tendered to the members, followed with an address from Bro. A. Coleman. Among visitors to Conference were Bro. Stitt, A. Coleman, H. Coleman, V. Adcock, from South End. Bro. Adcock spoke at the open-air meeting. The gospel service was conducted by Bro. Stitt. His address on "The Man with the Withered Hand" was appreciated. The cottage prayer meetings are helpful and encouraging.

Good meetings at Albion on Easter Sunday. Bro. Stubbin, of Boonah, and Sister Adermann, of Wooroolin, fellowshipped with the church. Bro. Stubbin spoke in the morning, and Bro. Reg. Enniss, of Melbourne, spoke at night. Both addresses were much appreciated. Among the visitors at the gospel service were Bro. Davis, Bro. Flett, of Wombo Creek, Bro. Spratt, Roma, and Bro. and Sister Ash, Brisbane.

At Roma the evangelistic team is carrying on the meetings during the month of April, the preacher, Bro. Spratt, being at Conference, and on holiday. On his way he spent a week in Chinchilla district, and visited scattered brethren and settlers. At Wombo Ck., services were held. One confession was recorded—that of a young man. On April 5, Bessie, second daughter of Bro. Flett, Wombo Ck., was united in marriage with Bro. Arthur Quire, of Mt. Russell, Bro. Spratt officiating. The sympathy of the church goes out to Bro. and Sister Green, of Roma, who were called to yield up their son Willie, a promising boy of ten years; their spirit of submission being a testimony to the grace of God. Bro. Green was representative at Conference. The body was laid in the South Brisbane Cemetery on the opening day of Conference, Bro. Spratt conducting the service. Bro. Philip Browne is still confined to his bed, but is improving.

## South Australia.

At Cottonville on April 9, one young lady confessed Christ. She was immersed on Wednesday, and received into fellowship on April 16. A number of members were away for Easter. Splendid addresses morning and evening by Bro. Southgate.

Church work at Barmera remains about the same. A united service was held in the Independent Church on Good Friday evening. The Sunday School social on April 12 was a great success. There were fifty present, including scholars from Cobdogla, teachers and parents. Barmera Church of Christ Sunday School contributed 17/6 toward famine stricken Europe. £2/16/10 has been collected toward the Children's Hospital, Adelaide. There are now 44 names on the Cobdogla Sunday School roll; of this number, 31 were present on Sunday morning, April 16. Negotiations are on the way to erect a small building at Cobdogla, suitable for Sunday School and church services.

## New South Wales.

Services at Belmore well maintained during the holiday of the evangelist, Bro. Hutson. Bro. Mercer and Rush ably preached the gospel. Bro. P. J. Pond, B.A., exhorted on April 16. Bro. Hutson preached in the evening.

At St. Peter's good meetings have been held recently. Last Sunday week the presence of Bro. Mercer, from North Auburn, and Bro. Arnold, from Port Pirie, S.A., was enjoyed. Bro. E. A. Arnold, from Warrnambool, Vic., sang a beautiful solo, and preached the gospel. The Sunday School is planning a concert, and has already received promise of items from several suburban schools.

Owing to holidays, and many members being in Sydney during Conference week, meetings at Merewether on April 16 were not so well attended. Nevertheless, meetings were held as usual, and benefit received. Bro. McCarty gave a splendid gospel address, his theme being "Calvary's Accomplishments." Bro. Newburn exhorted the church.

On Easter Sunday morning at Lidcombe, a large attendance had fellowship. Forty-four broke bread, and Bro. W. Day gave a most encouraging and helpful exhortation on Gal. 6: 6-10. Much concern has been caused of late on account of the shrinkage in weekly collections. At the quarterly business meeting on April 4, the whole matter came under review, and it was resolved that each member be asked to increase the weekly subscription by one quarter. The two Sundays following, the collections taken up amounted to more than twice the usual sum. A Young People's Society of Christian Endeavor is to be inaugurated under

the leadership of Bro. Saunders. The local Union of Christian Endeavor, Auburn-Homebush, meets first Monday each month at Lidcombe church.

Good meeting sat Paddington on Lord's day, April 16. Bro. Stevens addressed the church. Sister May Walters and Bro. Leslie Pillstone, who were baptised the previous Lord's day, were received into fellowship. Several visitors, Bro. Martin, from the church at Merewether, gave an earnest address on "The Transfiguration of Christ" at the gospel meeting. A young lad from the Bible School made the good confession.

## Victoria.

At Brim, on April 9, Bro. Eagle gave a very helpful exhortation. The Sunday School was well attended, and scholars were moved to their higher grades. At the close of the school Bro. Eagle presented to each child the prize for the year's marks. During the preacher's absence Bro. Roy McPherson conducted a nice morning service on April 16, Bro. Hands exhorting. The afternoon meeting was bright and well attended, and Bro. Sherriff's address was much appreciated.

Last Lord's day at Swanston-st. there were a number of visitors, including Sisters Giffen and Thompson, of Grote-st., Adelaide; Bro. Williams, of Dulwich, S.A.; Bro. Clapham, of Enmore, N.S.W.; Bro. and Sister Clive Taylor, and Bro. Hinrichsen. Bro. and Sister John T. Brown, of Kentucky, U.S.A., were also present, and Bro. Brown gave a fine address. In the evening Bro. Kingsbury delivered a special sermon, and the attendance was large and very interested.

At Warragul on Lord's day morning, April 16, visitors included Bro. and Sister Johnson, of Nth. Fitzroy, Bro. Ruffell, of Williamstown, and Bro. H. Waters, and Bro. Waters, junr., of South Yarra, also the much-esteemed Bro. Abramovitch, who gave a very fine address, which was much appreciated. Bro. Waters preached again in the evening, and gave a splendid address entitled, "He is Risen." This brother is doing splendid work. The Bible Class and school are growing, and there is a good feeling amongst the members.

Quite a number of people came "home" to Castlemaine for Easter, and there was a good attendance at the meetings. Bro. Johnstone, the church secretary, preached, as Bro. Clipstone was absent at the Conference. Large attendances on Sunday. The preacher gave an account of the great meetings in Melbourne, and in the evening Bro. Wakefield, of Stawell, who, with his wife, was present on a "preachers" holiday, delivered an Anzac memorial sermon on "What the Lepers Found." Owing to the destruction of the tent by a storm the mission is postponed indefinitely.

Cheltenham, after being without a resident preacher for nearly seven months, is looking forward to a time of rich joy and blessing with the coming of Bro. P. R. Baker to the church. It is hoped that the seed sown during the past will bring forth much fruit, and that Bro. Baker will gather in the fruits of the labors of Bro. A. L. Gibson, Alex. Wilson, B. W. Huntsman, I. Paternoster and A. R. Main, who have rendered fine service to the church in the gospel services during that period. To these brethren, and also Bro. Wm. Judd and F. W. Martin, who have mainly attended to the teaching of the church, the church desires to express thanks and appreciation for valued help. A hearty welcome awaits Bro. Baker and family.

Oakleigh church enjoyed good exhortations from Bro. Main and Wakeley during the month. Attendances during the holidays suffered as usual, the number of members away from home exceeding the visitors present. At the close of Bro. Saunders's message four made their decision. Bro. Cornelius and H. Saunders relieved Bro. Wakeley at two consecutive gospel meetings, and gave earnest messages. The local branch of the Returned Soldiers' Association selected Bro. Wakeley to give the address at the combined Anzac service. Two marriages were celebrated during the holidays, Sister Miss Crooke being joined with Mr. Rogers at the local church; they will make their home at Hampton. Bro. Ray Skinner journeyed to Coleraine to wed Miss Rimmington, and brings his bride to reside in Oakleigh.



April 23 saw the close of Prahran mission. Very fine meetings on that day, when 17 from the Bible School confessed Christ as their Saviour. During the mission 38 have made the good confession, and four have been restored. Among these were eight men and three married couples. Bro. Paternoster is a faithful preacher of the Word; fearless in his denunciation of sin; clear and forceful in his entreaty of those things for which we as a people especially plead; he preaches the truth in love, and ever exhibits the spirit which we feel should characterize those who are pleading for the union of God's people: On Monday evening a welcome was extended to the new converts, and the opportunity taken to make presentations to the soloist, Miss Campbell, the pianiste, Miss Daff, and the missionary, Bro. Paternoster.

At Northcote the meetings are keeping up in attendance. Through a twelve months' saving by individual members with the Savings Bank money boxes, ending April 1 last, £250 was paid off building debt. Very great credit is due to the Sisters' Class, and also to Bro. W. H. Hinrichsen, in constantly keeping the offering fresh in the minds of the members during that period. Quite a number from sister churches have visited the morning worship meetings. The K.S.P. recently held a very successful concert to raise funds for their Cricket and Football Clubs. On Sunday morning Bro. and Sister Conning, senr., from Fairfield, Bro. and Sister J. Gibbins, from North Fitzroy, Sisters G. Leerson and V. Matthews, from Clifton Hill Baptists, and Noel Johnson, who was immersed on Thursday night last, were received into fellowship. The loss of Bro. and Sister and Miss E. Woodgate, to Thornbury, is regretted. They have been very consistent workers, and also foundation members of the Northcote church. Splendid gospel service at night; a large gathering, with a goodly number of strangers to hear the gospel message, "Why Be a Christian?" Sister Mrs. J. Barber was the soloist. All auxiliaries are in a very healthy condition. The Bible School has begun the practising for the anniversary, under the leadership of Bro. Pearl.

**Jubilee of Church at Mallala, S.A.**

W. J. Taylor.

Mallala was in a stir during the last time the Church of Christ there was celebrating its jubilee. Meetings on the Lord's day were well attended, the local institute being crowded to the doors, and folk even turned away from the evening service. Bro. Graham McKie was in fine form, and gave many uplifting words. Quite a large contingent of one-time members were present from all parts of the State, and the folk at Long Plain practically turned out in a body. The tea on Monday was satisfactory, and the public meeting was another crowded gathering. Bren. Ross Graham and Graham McKie gave good addresses, and the writer presented the report for fifty years of history.

Mallala church building was opened on March 3, 1872, Bro. T. J. Gore being present for the occasion. "The Christian Pioneer," of May 1 of that year contains a report from him as follows: "At Mallala a chapel has been for some time past in course of erection. It having been finished, I went up and preached in it for the first time on Lord's day, March 3. The chapel was filled, both morning and evening. I will seat about 200, and is very neat and comfortable. A good field for labor lies round about Mallala. We confidently look forward to the turning of many to the Lord."

The church was formed on April 28 of that year, the following persons constituting its membership:—Joshua Marshman, Emma Marshman, Ebenezer Hastwell, Jabez Wm. Wood, Henry Lawrence, Susanah Lawrence. Bro. Philip Santo was the presiding brother, and the minute-book contained this entry: "Having presided at the meeting of the brethren at Mallala on Lord's day morning, April 28, 1872, and having received letters of commendation from the church at Two Wells by the brethren present, I hereby certify that a Church of Christ was formed as above stated. Signed, Philip Santo. The following men have ministered to the church as pastors: Bren. Geo. Day, Jesse Colbourne, R. Woolcock, J. G.

Powell, Wm. Judd, E. Griffiths, G. P. Cuttriss, F. J. Goodwin, C. R. Graham, and W. J. Taylor.

The church has had its ups and downs, and although small in numbers and weak financially at present, the history of fifty years indicates that the work has not been in vain. Greetings from all over Australia testify to the fact that if we have not the strength locally, the church has been used of God to make known His gospel in other parts. Greetings from former preachers were read or given orally—Wm. Judd, E. Griffiths, F. J. Goodwin, C. R. Graham. It gave great pleasure to have word from Bro. Gore, who was at the opening of the building. Many others who were active in days gone by sent greeting, and testified to the blessing the church had been in their lives.

We look forward to a further period of service which, with God's blessing, may be the best yet. The review of the past has cheered us on our way, and with renewed faith in the great Father, and confidence that we possess in the Word of God the message that the world needs to meet her ills, that as a church we present the interpretation of that message which pre-eminently exalts the Christ, we press on into the future undismayed.

**"Easter" and "Holy Days."**

Dear Bro. Editor,—

Your esteemed correspondent Bro. T. W. Smith in last issue draws attention to a "harmful tendency" in the use or rather "misuse" of the word "Easter" in connection with a previously published suggested order of service, and also the use of the word "Good Friday" in another connection. Now I do not think we need be much concerned about the heathen practices of ancient idolaters long prior to the time of Christ nor after for that matter. If certain original root words meant something to them, it does not follow that other words around which have grown an entirely different signification, and have become in the course of centuries part and parcel of our own mother tongue, and to refer distinctly to specified Christian events, should be discarded. Concerning the word "Easter," Chambers' Dictionary gives the meaning, "A Christian festival commemorating the resurrection of Christ, held on the Sunday after Good Friday." And of "Good Friday" it is said, "A fast in memory of our Lord's crucifixion, held on the Friday of Passion Week." Now I do not say the New Testament has authorised the observance of these days, but I do say they have become recognised by the civilised world, and may be regarded as testimonies to the admittance of great facts in the life of Christ, and the same might be said of "Christmas." We are concerned about the recognition of these great facts, just as we say the recognition of the Lord's day is another great testimony to the influence of Jesus Christ.

The late Bro. A. McLean speaks of all the days of our week as coming from heathen origin, and on page 39 of his book, "Missionary Addresses," has the following:—

"We came from a heathen ancestry, and cannot deny it. We call the first day of the week 'Sunday,' and why? Because our forefathers used to worship the sun on that day; so it is the Sun's day, or Sunday. The next day we call 'Monday,' and why? Because our forefathers used to worship the moon on that day; so it is the Moon's day, or Monday. The next day we call 'Tuesday,' and why? Because our heathen ancestors used to worship the God Tui on that day; so it is Tui's day, or Tuesday. The next day we call 'Wednesday,' and why? Because our heathen ancestors used to worship the god Woden on that day; so it is Woden's day, or Wednesday. The next day we call 'Thursday,' and why? Because our pagan progenitors used to worship Thor on that day; so it is Thor's day, or Thursday. The next day we call 'Friday,' and why? Because on that day Friga was worshipped; so it is Friga's day, or Friday. The last day of the week we call 'Saturday,' and why? Because on that day Satur was worshipped; so it is Satur's day, or Saturday. The name of every day of the seven is a standing memorial of the hole of the pit of heathenism out of which we have been digged, and the rock of paganism from which we have been hewn. We have

a festival we call 'Easter.' Where did we get this festival? It is not Jewish nor Christian in its origin. It was an old Germanic festival held in honor of Spring. After the conversion of the Germanic tribes, they took this festival and cleansed it, and sanctified it, and made it the brightest festival in the whole calendar, the symbol of our resurrection from our dusty beds to immortality and eternal life. The gospel underlies our civilisation as a root underlies a plant, giving it life and beauty and fragrance."

Now we do not think of heathen customs, in calling each of the days of our week as we do, and common custom and usage of centuries have separated such from those things, and the names stand only for what they represent to us, nothing more or less. In the same sense we generally refer to Christmas, Good Friday, and Easter, and the fact that the great events in the life of Jesus are so commonly recognised is a welcome and gratifying thing. We all agree with portion of the last three paragraphs, especially that "Our festival of joy, however, comes every Lord's day, and we keep it at the Lord's table." And further, "To those in Christ all days are sacred, especially the first day of the week." Bro. Smith's concluding reference is made to Colossians 2: 13-17, and this includes the 16th verse, which reads: "Let no man therefore judge you in meat or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days." We are led to ask if this does not give any lover of the Lord Jesus Christ or any group of such equal liberty, suppose they choose to make a special observance of any particular day? Further, Paul wrote to Romans 14: 5, 6, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord he doth not regard it." Does not this give every Christian full liberty of action?

I noticed in your report on page 256 of last issue, from the church at Williamstown, S.A., that it was stated, "On Good Friday an inspiring series of services were held... addresses on 'The Message of the Cross to the Believer.' Another, 'The Message of the Cross through the Believer.' And another, 'The Message of the Cross to the World.'" Would any deny the right of such brethren thus to meet on "Good Friday"? If, however, the church, or any other body, passed some resolution, that every member of the church at Williamstown must meet on that day, and attend the service, it would be quite another matter. We have great possessions and great liberty in Christ Jesus. Paul says, "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's" (1 Cor. 3: 21, 22, 23).

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things" (Philippians 4: 8).

Robert Lyall.

**IN MEMORIAM.**

**ON ACTIVE SERVICE.**

ORGAN.—In loving memory of our dear son and brother, Herbert (Bert), who was killed at Vaux, France, on 15th April, 1917.

"Somewhere in France," his body lies,  
Somewhere beneath the sod;  
But his soul so brave is beyond the grave,  
Somewhere, somewhere with God.

—Mother.

MAIN.—In loving memory of our dear mother, S. A. Main, who fell asleep in Jesus, April 23, 1919.

Peacefully sleeping, resting at last,  
Earth's weary pain and suffering are past;  
Jesus has taken her home to his breast,  
Sleeping so surely, ever at rest.

—Inserted by her daughters, M. A. Burrows, 19 Hyde-st., North Perth, WA., and M. J. Beer, Drummond, Vic.



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The following amounts were received from churches for the annual offering in February last:

Ararat, £5; Ascot Vale, £6/18/-; Ballarat, £30; Bamba-road, £6/5/6; Bayswater, £7/14/6; Bendigo, £3/10/2; Berwick, £21/5/-; Bet Bet, £10/8/-; Blackburn, £11/10/6; Boort, £10/11/1; Boronia, £2 3/-; Box Hill, £7/16/6; Brighton, £50; Brim, £17 2/6; Brunswick, £4/17/3; Burnley, £10/14/2; Carlton (Lygon-st.), £60/14/-; Carlton (Chinese), £8; Carnegie, £8/0/7; Castlemaine, £11/9/8; Cheltenham, £24/2/6; Coburg, £3/13/4; Colac, £4; Collingwood, £9; Cosgrove, £2; Croydon, £1 7/-; Culgoa, £1/10/-; Dandenong, £3; Doncaster, £16/10/-; Drummond, £2/12/6; Dunmunkle, £6; Dunolly, £6/5/-; East Camberwell, £11/10/-; Echuca, £7/7/10; Emerald, £2/9/-; Emerald East, £3/8/8; Emerald East C.E. Society, 10/-; Essendon, £36/5/-; Fitzroy, £4/18/-; Footscray Sunday School, £1; Footscray J.C. Endeavor, 10/-; Footscray Ladies' Guild, 10/-; French Island, £5/10/-; Gardiner, £16/10/6; Geelong, £10; Geelong West, £5/10/-; Golden Square, £11/8/-; Hampton, £11 5/-; Harcourt, £1/16/9; Hawthorn, £60/11/9; Horsham, £17; Ivanhoe, £5/10/-; Kaniva, £40; Kyneton, £4; Lake Boga, £3/10/9; Lake Rowan, £8; Lillimur, £4/8/-; Malvern-Caulfield, £10/10/-; Maryborough, £3/16/6; Melbourne (Swanston-st.), £204/10/-; Mentone, £1; Meredith, £2/9/-; Middle Park, £3/12/6; Mildura, £6/14/-; Minyip, £3/9/-; Montrose, £6; Moreland, £20/10/-; Newmarket, £6; Newstead, £2; Northcote, £11/7/3; North Fitzroy, £45; North Melbourne, £7/5/1; North Richmond, £10/0/3; North Williamstown, £4/1/-; Oakleigh, £9/6/9; Ouyen, £5; Pakenham, £5; Pimpinio, £4/1/-; Polkemmet, £9/5/7; Port Fairy, £1/8/-; Prahran, £5; Preston, £1/14/3; Red Hill, £1/17/6; Ringwood, £3/5/-; Rochester, £4 4/-; Sale, £5; Shepparton, £11/11/6; South Melbourne, £4/10/-; South Richmond, 11/-; South Yarra, £10/1/-; South Yarra Ladies' Guild, £2; St. Arnaud, £4/3/9; Stawell, £8/2/6; St. Kilda, £2/1/-; Surrey Hills, £18; Sutton Grange, £2; Swan Hill, £5/12/5; Taradale, £1/10/-; Thornbury, £6/1/3; Warracknabeal, £2/15/-; Warragul, £3/4/6; Warrnambool, £3/10/6; Wedderburn, £6 11/9; Windsor, £2/9/-; Woorinen, £4; W. Tree, £2/17/6; Yarrawonga, £6/10/-.

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