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Thursday, March 25, 1920.

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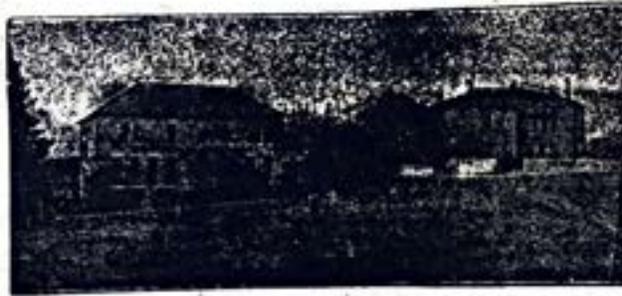
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The Australian CHRISTIAN

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Vol. XXIII., No. 12.

Love's Geography.

H. B. Robbins.

There are sacred places where love has led, for ever associated with experiences of sorrow and of joy. To the Christian "Love's Geography" is concerned with "those holy fields" across which walked the Son of God, Love Incarnate

Come for a little while away from the din of the city, far back into the Australian bush. The wonderful Australian bush! Not a sound breaks in upon us, save the cracking of sticks as they break beneath the foot, and the musical call of the birds as they fly homeward. Presently we emerge; a clearing is before us, and yonder stands a homestead—just one of those old log-built homes that speak of the days of the pioneers. Evening is closing in, and silently we approach the homestead. A fire is burning in the big open fireplace, and this gives the only light in the room. Before that fire sit husband and wife, both in the evening of life. Looking into the flames that dance around and above the great logs, the old eyes see pictures that are invisible to us, and each understands what the other sees.

A dear old, time-wrinkled but happy face looks up from the fire, and as we stand unseen we hear every word. "John, d'ye mind the spring in the valley?" In the dancing flames she had seen thus, and in the crackling of the fire she had heard the bubbling of a spring—memory had painted, as only memory can, a picture of the past. Yes, John did "mind" that old valley spring in a land they called "Home." 'Twas there as girl and boy they had met when the day's work was over, to stroll arm in arm and tell love's old story. "And, Janet, d'ye mind the old Kirk, and the day we walked down the aisle arm in arm?" Yes, Janet, looking into the flames, saw again the old chapel, and the girl friends of those days as she walked down the pathway to the gate, leaning on the arm of her husband—that was her wedding day! And the old eyes brightened, the wrinkles seemed to disappear, and love was smoothing away some of Time's work as the old couple looked back along life's pathway.

Silently we stand there; the scene seems to be too sacred for us to intrude. Two old faces are turned again to the fire; what picture do they see? Then Janet turns once more toward her life's partner, and lays her hand upon his arm. A tear glistens in each eye. "John, d'ye mind the little churchyard on the hillside?" John did. In the next few moments they lived again those days of anxiety, and then of sorrow, as on that hillside in the old land they stood be-

side the grave of the first little life that had entered their home.

Who shall say that love has no geography! To sit quietly, and in thought walk again where love has once led! The places of joy. The scenes of bitterness. Oh, what lessons love teaches, as she unfolds her geography.

The geography of sacred love.

The scene we have just looked upon brings a tugging at the heart, and yet it was but the tracing of a love that was human. There is a love beyond all human love. A love that is Divine. If the love, that, while almost perfect, yet is still but human, grips us as it touches upon scenes that are so dear, can the heart resist the appeal when a love that is Divine unfolds a geography that is sacred!

Just close the mind to everything that would intrude, and let us quietly ask love to teach.

"D'ye mind a little town called Bethlehem?" "Yes! we've heard about that greatest of all events that ever happened there. We've heard it so often." But has it ever gripped the heart strings? Of what does Bethlehem speak? It was there on that first Christmas morn that a love, real, intense, Divine, after following man in all his sin, from that scene in Eden down through the ages—'twas there in Bethlehem that

Love crystallised.

God had parted with his Son, because he "so loved that he gave." When love tracing out its geography touches Bethlehem, it is of more than historical interest. Had there been no Bethlehem, then there had been no Saviour from sin for you and me.

Oh, love has a real lesson to teach, and from Bethlehem we are led to a little town nestling among the hills. Nazareth! What would you tell us? "D'ye mind how Someone in that place, growing from an obedient boyhood to manhood, honored labor by taking his place at the carpenter's bench! D'ye mind how in those silent years of his life, aloof with nature and nature's God, the Saviour, your Saviour and mine, was learning of his life's work? 'Twas here the greater part of his life was spent. 'Twas here he tenderly cared for his mother in her

days of bereavement. Yes! 'twas here Jesus spent the years of preparation for the work he was to do for you and me. Nazareth tells us something of

Love in training.

'Then love moves her finger rapidly over the map, and encircles many places. Listen! What is she saying? "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom; and healing every sickness and every disease among the people." The cities and the villages speak to us of

Love in service.

How wonderful! Lord of all, yet the servant of all. Son of God, yet servant of man. Mighty in power, yet bringing that power within the reach of needy man. When the cities and the villages reveal him as the servant, who among us can shut out of memory the time when we considered ourselves too big to be someone's servant for his sake!

The lesson must be but a brief one. What could we learn if we had time to pause just now while love in the study of her geography took us through the tender Bethany scenes, which speak to us of the sweetness of

Love in fellowship.

Or if we could remain longer upon the Mount of Transfiguration in company with the privileged few who had drawn near to the Saviour's heart. For the mount has a beautiful message for us,

Love revealed in glory.

The curtain is drawn aside, and we see him "who made himself of no reputation, but took upon him the form of a servant" in the glory that was his, and which he will share with every blood-washed saint.

"D'ye mind a great city?" The city of the temple, of the priests, of the lawyers, Pharisees, and Sadducees? Yes! Jerusalem! Oh, what can that city have to say to us? Is its message one that will cause our hearts to glow with joy? Love as she teaches her geography has not only something to tell of joy, but also of pain. The story Jerusalem has for us is that of

Love under persecution.

And how bitterly was the greatest love the world has ever known persecuted in that

"city of peace." There were some places that refused to believe the message of our Lord, and he told of the punishment they incurred. But Jerusalem, the place that persecuted love! Very tenderly and silently shall we look upon a touching scene. It reveals that love under persecution. The ministry of the Saviour is drawing to a close, and for the last time he is coming back to Jerusalem. He knows what Jerusalem will do with her Messiah. He knows what that rejection will mean to the people. And it was over this city that could persecute love, that the Saviour wept. Oh, what tender compassion! That is the love, the same compassionate love, that to-day fills the heart, and surrounds the life of the believer. Do you know that love? Have you grown in it, and has it become the sweeter to you since the day you first believed?

"D'ye mind a scene in an upper room in that city?" Thirteen surround a table. One goes out into the night on a mission of treachery unknown to all save One of the twelve who remain. That One is breaking bread, and passing a cup to the others, who do not realise all that he means as he says, "This is my body"; "This is my blood." Ah! they knew soon after. The scene is telling us something of

Love's forethought.

He knew how prone we should be to wander. How glorious the message. To break the bread and take the cup in memory of him each Lord's day means we can never get more than a week away from Jesus. *Love's forethought* for you and for me.

Though we cannot visit every place hallowed by this great love, yet how imperfect would be our study if we refrained from looking upon the closing scenes.

That midnight visit to Gethsemane! The garden has a message for us that no other place can give. It tells us of

Love's bitter draught.

And love drank it to the very dregs. Oh, how could those nearest to him sleep? They did not understand. But we do. It was for us he was passing through that agony. Can we sleep? Is it possible to view that scene unmoved? That bitter draught was his, the sweetness of his love is ours.

Then Golgotha, with its intense suffering, speaks to us of

Love's supreme gift.

A life was offered, and given freely, for the sins of others—yours and mine. No man took that life from him. He had power to retain life, but he freely gave it that he might lift from sin a fallen race. Can one view the geography of a love like this in a dispassionate calm way? Is it possible to look upon such scenes and realise that it means all the difference between heaven and hell to us, and not be gripped by that love?

There is a tomb in a garden where they laid the precious body they took from the cross. But that tomb could not hold the Lord of life. He who had power to lay down his life had power also to take it up. On Golgotha the price of sin was paid, and we could enter death with him. But the tomb in the garden tells us of

Love's great victory.

He rose again. When he broke the bands of death and entered life he opened the way from death to life for us.

What does this all mean to you? Have you entered life with him? Are you trusting to form or ceremony for salvation, or have you really entered his death, and emerged into his life, through the efficacy of the blood of Calvary? Are you just on the border line of life, or are you enjoying the life abundant? That can only be ours when all is laid upon the altar.

The closing scene in the geography of this great love took place upon the Mount of Ascension. There the Master stood with

his disciples. His work on earth was finished. The price had been paid, and the victory had been given into his hands. The work of his followers was just about to begin. And the geography of the greatest love the world has ever known, and which means so much to you and me, closed with this scene, and these words, "Go ye into all the world. Preach the gospel to every creature." If your life has been touched by that love, is it now influenced by that last love-message, "Go ye"? This old world needs a vision of the power of the resurrection life in the followers of the Man of Galilee. "Go ye." "Go ye." Tell of his love. Give evidence that he lives again.

Baptism with the Holy Spirit.

Herbert Grinstead.

What it is, and its Object.

Notes of an Address given to members of the United Churches at the Congregational Church, Palmerston North, N.Z.

When your president invited me to speak to you on this subject, I told him I feared that my views might not be very acceptable to the vast majority of those present; but he assured me that there was so much confusion on this subject that they would be glad to hear anything that would help to its solution. Will you then, friends, put aside any thought of contention, except in the best sense of contending for faith once for all delivered to the saints?

There never was a more urgent time than the present for speaking of Bible things in Bible terms, and for an understanding of the Bible on great subjects. How far away some have got who claim to be Christian was seen a short time ago, when a man claimed, in the presence of a magistrate, that as he was a Christian he was therefore a priest of God. Some of you will remember with what scorn and laughter his remark was received; and yet that man simply said what we have all been saying for many a long year, or, at any rate, professing to believe, that in the Christian dispensation all were priests unto God.

Will you allow me to say how I came to settle down to a study of this matter? I had been speaking in a suburb of Glasgow on the importance of believers' baptism, when a well known preacher made the remark that it was more important that they should be baptised with the Holy Spirit. After some discussion I found that he meant what we most certainly believe, and that is before a person is fit for baptism he must have been gotten again of the Holy Spirit.

Now to our subject more directly. I note, first, our Lord's promises in the 15th and 16th of John. I pass to Acts 1, and I hear the Master saying to his apostles, "Tarry ye in the city until ye have received power from on high"; and again, "Ye shall be baptised with the Holy Spirit not many days hence." Will you come back with me, and think with

me of the great work the apostles of Christ were being trained for?

The old Mosaic system was passing away; a newer and fuller revelation was being received. The Lord Jesus had been with his disciples for three or four years carefully preparing them as ambassadors. They were to make known the terms of the new covenant, the gospel of God's dear Son. They were to be entrusted with the message of salvation for the whole earth. In a word, to the apostles of Christ was committed the work of reconstruction, and to this end they needed to have power.

I affirm that the baptism with the Holy Spirit was a promise made to the apostles of Christ, that the baptism was a baptism of their minds or intelligences, and that as a result they not only spoke in tongues, but they had the power and authority to make God's will known. Jesus said to them, "As the Father hath sent me, even so send I you."

Now, if you will kindly turn to Acts 2, and remember that neither verse nor chapter nor punctuation is of divine origin, you will note that the promise of a baptism made to the apostles is fulfilled to them. Kindly read the last verse of chapter 1, with the first verse of chapter 2. Thank you, brother. Note from that day forward, the apostles speak with authority; they speak and act under divine inspiration. To reject their teachings is to reject the word of God. They make known to the listening multitudes the new way of salvation; they make known the constitution of the church of God, the rules of his house. They are, in a word, inspired men of God as a result of their baptism of the Holy Spirit.

I never find the promise of a baptism in or with the Holy Spirit promised to all disciples, and I certainly never find those who claim to be baptised in the Holy Spirit showing the signs of an apostle. Some of us are anxiously looking forward to the day when all God's people will be

united in one common family, and we therefore urge the most careful and prayerful attention of all Christian people to this subject.

Permit me, in closing, to say we must not confuse the baptism of the Holy Spirit with the gift of the Holy Spirit. The Lord is the giver in each case, but the receivers and the object are different. We must not confuse the gifts of the Holy Spirit with the great and glorious gift of the indwelling of the Holy Spirit in the heart of every believer. That gift is ours. "Repent and be baptised," said the apostle, "every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit"; and again, "He giveth his Holy Spirit to those that obey him." That gift is ours. We must have his Spirit, or we are none of his. It manifests itself, not in revelation or in prophecy, not in healing or in miraculous powers, but in the moulding of our lives into the image of his. May God grant that as a result of our obedience we may receive his Spirit and become conformed to the image of his dear Son!

Here and There

We learn that the recently formed school at Coburg, Vic., has already secured 80 scholars.

Chaplain G. T. Walden was welcomed at Unley last Sunday week. His message was highly appreciated.

E. P. Adermann received a hearty welcome at Hawthorne, Q., on Mar. 11, at the beginning of his work there.

A baptismal service was held at Trarwoomba, Q., on Mar. 14, when two were baptised. Bro. Reeve was preacher.

Mr. and Mrs. Shipway and daughter, of Port Pirie, S.A., are on holiday at our brother's old home on the Murray.

Sydney Chinese church reports large meetings. A special picnic for the children at La Perouse on Mar. 13 was enjoyed by all.

March 14 was the anniversary of the beginning of Bro. Martin's work at Merewether, N.S.W. Sister Crosscombe was received into fellowship and Bro. Frost was baptised.

A recipient of £5 from the Margaret Goudie Fund writes to express gratitude for the help received. This fund has done much good and brought cheer to many.

Inadvertently last week we made an error in the telephone number of J. E. Allan, secretary of the Victorian Preachers' Association. The correct number is Hawthorn 1923.

Bro. A. Cameron received a hearty welcome at Bonney, S.A., at a social on Mar. 15. He spoke at Harvest Thanksgiving Service on March 14. Walter Raszler was baptised by C. H. Hunt.

The opening of the new building at Glenhuntly, Vic., will take place on Saturday, Mar. 27, at 3 p.m. A great day is expected, also on Mar. 28. Brethren are invited to attend. See Coming Events.

Harvest Thanksgiving Services at Murray Bridge, S.A., on Mar. 14 were very successful. Bro. Raymond was preacher. A young man who confessed Christ at Hillside was baptised on Mar. 14.

Bro. and Sister Butcher, from Malda Vale, were welcomed into fellowship at West Guildford, W.A., on Mar. 14. W. Wilson, from Perth, gave a good morning address, while Bro. Stirling preached at night. Attendances were good.

Bro. and Sister W. E. Black, of South Australia, have been accepted for work on the Island of Pentecost. It is expected that they will be at the Federal Conference, when advantage will be taken of this opportunity to bid them Godspeed.

Bro. Kingsford, formerly with the Baptists, was recently welcomed into fellowship at Brisbane, Q. He is preaching temporarily under the direction of the H.M. Committee. One confessed Christ at Ann-st. on March 14. The work progresses.

The address of Bro. Robt. Harkness, B.A., S.A. Conference President and preacher of Unley church, is now 15 Commercial-rd., Hyde Park, 'Phone Unley 1069. Bro. Harkness began work here on Mar. 7 with good meetings. The church has launched an effort to pay off balance of its debt.

W. A. C. Wendorf, Queensland Conference President, writes: "We beg to report a great record H.M. offering of nearly three times last year's amount, mainly due to the indefatigable efforts and organising ability of Bro. W. H. Hinrichsen, who labored for and with the H.M. Committee here."

Enlargement is the present motto of many W.A. churches. Brookton has just built spacious vestries, and the men of West Guildford are completing a large room at the rear of the chapel. The Fremantle Memorial Hall is now being erected. Collic has commenced extensions at Ewington.

A large public gathering was held at Drummond, Vic., on Mar. 13, to welcome Bro. and Sister D. Wakeley. Representatives from Kyneton and Taradale were present. The church made a fine present to our brother and sister. On Sunday there was one decision for Christ, Bro. Wakeley preaching.

It is with deep regret that we learn that W. C. Brooker, President of the Federal Conference, will probably not be able to come to Melbourne and preside at the gatherings. Bro. Brooker is progressing slowly. A host of brethren will greatly regret his absence and pray for his complete restoration to health.

An enthusiastic report comes to hand relating to the mission conducted by G. E. Burns at Roma, Q. Attendances are good; Sunday evening service crowded out. Five confessed Christ on Mar. 14, making a total of 22 to date. The mission began on Feb. 29; great things are expected during the remaining weeks.

Lake St., W.A., has recently purchased a fine brick house of nine rooms at the rear of the chapel for a manse. The church is to be congratulated upon the forward move. Only recently a large block of adjacent land was acquired in order to cater for the young people's work. They now make a further venture in faith.

The tent mission at Palmerston North, N.Z., conducted by Ira A. Paternoster, was a great success. There were eleven confessions and one restoration. The church greatly appreciated the missionary's efforts. On Feb. 24 at a welcome social to new members and a farewell to Bro. and Sister Paternoster, the church made presentations to our brother and sister. The following week, Bro. Paternoster gave a lecture on India to a crowded house. Bro. Greenwood, who will maintain the work till Bro. Phillips is well enough to resume, was welcomed.

Bro. J. Wiltshire writes: "Amongst the very many important matters dealing with our Foreign Mission work which will come before the Federal Conference is the following motion to be moved by the Federal Foreign Missionary Executive Committee: 'That the brotherhood of Australia, through their Federal Foreign Missionary Executive Committee, make application to the China Inland Society for affiliation as an Associate Mission with the Society for the purpose of establishing a work in Inland China.' This question is of vital importance to the members of our churches, and deserves the most earnest thought of all. It may be helpful to know that such a step calls for no sacrifice of principle whatever. This Mission Society is so admirably organised, that, while it offers many privileges to those associated in the way indicated, it leaves them perfectly free to preach the Cross of Christ and to establish churches in the way they believe to be most scriptural. The details of this proposal will be laid before the Conference."

A young woman confessed Christ at Hornsby, N.S.W., on Mar. 14. She was baptised on Mar. 17.

The S.A. Northern Conference held in Kadina on March 16 and 17 proved a source of great spiritual blessing.

G. Stimson, N.S.W. Conference President, and H. Edwards took the services at Taree, N.S.W., on March 14.

Ivanhoe, Vic., reports successful commencement of evangelistic services. J. McG. Abercrombie is the preacher.

Geelong had another good day on Mar. 21, Bro. Schwab preaching and Bro. W. Carpenter addressing church and leading singing.

We are glad to learn that Bro. Gifford Gordon is making satisfactory progress. Till the end of May his address will be Numurkah, Vic.

Bro. and Sister W. McKay, of Ballarat church, have removed to Mininers, near Marvona, and would be glad to hear of members near them.

Bro. R. T. Morris, of Brighton, Vic., gave an appreciated address at Chatswood, N.S.W., last Lord's day evening. Meetings for the day were good.

One of the voluntary workers on the Glenhuntly building lost a new ratchet brace. Information concerning this will be gladly received by Bro. Ennis.

Grandma Morris, of Sydney, was one hundred years old on March 23. Next week we hope to print a photo with an accompanying article by H. G. Harward.

South Kensington church, N.S.W., much appreciated the work of Bro. R. K. Whately for the past three months, and looks forward to the advent of Bro. H. B. Robbins.

Ballarat, Vic., had a very large meeting last Sunday night. Special address to young women. Young women's societies sang. Two lads confessed their faith in Christ.

J. C. Ferdinand Pittman has just completed a successful year of work at Semaphore, S.A. An every-member campaign is projected. The new Bible School will be opened early in April.

R. C. Beard is now secretary of the church at St. Arnaud, Vic. His address is "Glenmona," North West Rd., St. Arnaud. Bro. Beard reports splendid meetings on Mar. 21, Bro. Russell preaching powerful sermons.

Petersham (N.S.W.) anniversary tea and public meeting was a decided success. The Bible School shows signs of a great revival. Attendances for the last fortnight have been 50 per cent. better than the average for six months past.

South Australian church secretaries are urged to forward all Home Mission offerings to H. J. Horsell, Kilkenny P.O., as soon as possible, so that complete returns may be made. Donations from isolated members will be gladly received.

Messrs. J. Tully and Samuel Mauger respectively spoke at Stawell, Vic., last Sunday night. The Rechabite Conference was held in the town. Chapel renovation is nearing completion. Bro. Johnston leaves for Preston next month.

H. B. Robbins, of 10 Nelson-rd., Sth. Melbourne, would like to hear of some Christian people willing to engage a girl of 17 years, a ward of the State. Bro. Robbins says the girl is a good girl, and he would prefer her a home in the country.

The Chandler-Clay mission at Kadina, S.A., commenced the fourth week. Opposition is very keen. Twenty-six baptisms, four restorations, seventy decisions to date; twenty-nine for the week. Thirteen new pupils in Bible School on March 21.

Ere her departure, Nth. Richmond church gave a hearty send-off to Misses Jones and Redmond. The former was an esteemed member of this church. She was presented with a wristlet watch. North Richmond reached its apportionment for H.M. offering.

One of the happiest features of the forthcoming Conference should be the Victorian Conference President's reception at the College of the Bible, Glen Iris, on Tuesday afternoon, April 6. All visitors either to the State or Federal Conference are invited to attend. It is to be hoped that interstate visitors will make a point of reaching Melbourne in time for this function.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "We gratefully acknowledge the following towards covering loss by fire: Bro. T. E. Rofe, £5; Bro. and Sister Fox (Sydney), £4; Bro. S. J. Keys (Tyalgum), £2. Ten donations have been received from outside districts so far."

Bro. and Sister Young, of Maryborough, Vic., have had a trying time. Bro. Young is now better, but Mrs. Young is now in a private hospital, and baby is sick. The ladies' inaugural meeting was most successful; 40 present. Two confessions on Sunday, Bro. Burdeu speaking.

We much regret that owing to serious trouble with his eyes Bro. Edwards, the preacher in the Bordertown district, S.A., has been compelled to have two or three months complete rest and quietness from all work. Our prayers and sympathy are offered in behalf of our brother.

Roslyn, N.Z., has had a good year's work as evidenced by fine reports at business meeting on Mar. 10. Eight scholars of the Bible School have confessed Christ. The Ladies' Guild made a good beginning for the new year with a gift social on Mar. 11. The church feels that God is blessing its work.

See Coming Events for an announcement re Victorian Conference. On account of printers' strike, the usual programme and hymn sheets will not be issued. Members will help by bringing their Sankey's Hymn books to the meetings, especially those in the Masonic Hall and Auditorium.

W. B. Blakemore, E.A., Conference President, was at Castlemaine, Vic., last Lord's day for school anniversary. His three addresses were much appreciated. The annual meeting and election of officers took place on Mar. 11. The work is in a most encouraging condition. It has been deemed necessary to enlarge the church building.

The church at Moonta, S.A., has received a great uplift as a result of the mission. 80 persons have been added to the church, and the evening meetings are crowded. An average of 120 break bread. There are good openings for the work at East Moonta and Cross Roads. This will give the local speaking brethren ample opportunity to use their talents.

Dunedin church held its annual business meeting recently. S. G. Griffith, who has completed four years' work, was asked to continue for another three years, at a substantial increase in allowance. A pleasant social was held to mark the beginning of the fifth year of Bro. Griffith's labors. One sister, recently baptised, has been welcomed into the church.

There are at present only five preachers laboring full time in W.A. Several city churches are without evangelists. The State presents wonderful opportunities to strong, capable men who are not easily daunted. Much Home Mission pioneering work remains to be done. Brethren of foresight believe a planned campaign, and a systematic presentation of the plea, would capture the State.

The annual Home Mission offering in S.A., from reports to hand, is expected to total about £1050. This is about £60 below the amount asked for. As there are quite a number who have not sent in an offering, the committee would be very pleased to hear from such brethren or sisters now. A heavy deficit had to be made up, and the bulk of the offering has already been expended. The other £60 is most urgently required to finance the work. An extra preacher has been sent to Lake Bonney. A man will soon go to Eyre Peninsula. All this is heavy additional expenditure to meet. Send your offering in to-day, and help the Lord's work.

H. J. Horsell writes: "Bro. A. Cameron has commenced work in our new field. He has got right down to earnest work among the several soldier camps, and is living in their midst. We have a great need of magazines, periodicals, papers, etc., for the use of the men in these lonely parts. Papers of all descriptions are eagerly accepted and appreciated. We invite the churches to appoint one of their number to collect, and see that bundles of good reading matter are despatched to Mrs. D.A. Ewers, the Superintendent of Home Mission Committee, in connection with the Sisters' Auxiliary. Address to Ebor Avenue, Mile End. The railway authorities will despatch bundles free for us to Morgan. Please help now, as the matter is urgent."

Amongst those we hope to see at Federal Conference is Bro. J. McKenzie, M.A., from Canada, home on a visit to his native land.

Queenstown, S.A., is supplied by various brethren in Bro. Brooker's absence. Brea, A. Hinde, W. Harris, E. W. Pittman and H. R. Taylor spoke the last two Lord's days.

Good attendances are being enjoyed at Hindmarah, S.A., Bro. Cuttriss delivering stirring addresses on important themes. The C.E. Society held a successful annual meeting on Mar. 2, Bro. Wilson, of Croydon, being the speaker.

Successful Anniversary and Harvest Thanksgiving Services were held at Maylands, S.A., on Mar. 14; speakers J. Wiltshire and F. Collins. Special debt offering amounted to £132, which clears the whole property. Annual meeting held on Mar. 17. Two confessions on Mar. 21, Bro. Collins preaching.

Will the South Australian delegates and visitors to the Federal Conference in Melbourne who require accommodation please let H. J. Horsell, Kilkenny P.O., know the date of their departure from Adelaide, so that word may be passed on to assure them being met and welcomed on arrival at Melbourne. Send name and address immediately. Excursion fares will be obtainable on S.A. railways from March 26 to April 5 inclusive, and are good for one month. No concession fares; please do not send in application for same.

Sisters Jones and Redmond were able to spend seven happy hours with the brethren of W.A., while en route for India. The "Mantua" arrived at 9 a.m. The missionaries lunched in the home of Bro. and Sister Hibbert at Fremantle, and were then hastened to Perth where a mid-day meeting, representative of all the metropolitan churches, was held. Upon returning to Fremantle a farewell gathering was held by the Fremantle brethren just prior to the hour of sailing. The two sisters won the hearts of the Westerners. The missionaries were greatly touched by the many kindnesses of the W.A. sisters.

Three former students of the College of the Bible have recently qualified for the degree of Bachelor of Arts in Melbourne University, viz., A. C. Garnett, L. McCallum and F. J. Sivyer. In addition Bro. Garnett gained several first class honors in the March Final Honors Examination, and so has qualified to receive later the degree of Master of Arts. He also secured the Laurie Prize in the School of Philosophy. We congratulate these brethren on their success, the more notable in that all three have throughout their University course been in regular employment with churches.

We thank numerous correspondents for their kind expressions of appreciation of our and the publishers' efforts to bring out a weekly issue during the currency of the printers' strike. Much work and thought are entailed in the accomplishment of this. A considerable amount of matter has had to be held over. Other material—such as obituary notices, church reports and paragraphs of general information—has been reduced. Correspondents will oblige us most, not by neglecting to write, but by eliminating every superfluous word and uninteresting commonplace from their reports. We do wish news, now as ever.

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IN MEMORIAM.

NOBLE.—A tribute to the memory of my dear friend and brother (in Christ Jesus), Morton S. Noble, who was killed in France March 25, 1918.

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COMING EVENTS.

MARCH 27.—Opening of the Glenhenty Building Saturday, March 27, at 3 p.m. Chairman, W. B. Blakemore, B.A., President of Conference. Prominent Speakers. Members of all churches cordially invited.

MARCH 28.—Opening Services of New Church Bamba Rd., Glenhenty, Sunday, March 28. Morning service conducted by W. B. Blakemore, B.A., and Principal Main, M.A. Afternoon service for enrolment of scholars. Special address by T. Howland Morris. Evening service conducted by Rev. Bonnie and A. L. Haddon. Come to help and be helped.

MARCH 28 & 30.—North Carlton Bible School Anniversary. A. L. Gibson speaker, afternoon and evening. Demonstration, Tuesday, 30th. Admission, silver coin.

MARCH 31.—The Victorian Women's Conference will be held in the chapel, Lygon-st., on Wednesday, March 31, commencing at 10.45 a.m. The essay by Mrs. A. E. Illingworth is entitled "Modernism." Miss Holder, of West Australia, will give an address on "No License, the Opportunity of Womanhood." Soloist, Mrs. F. L. Mitchell. Recital by Miss Vera Youlden. A cordial invitation is extended to all sisters.—L.R.

APRIL 4.—Easter Sunday, Swanston-st. Church, at 7 p.m. Harold Moore's Passion Cantata, "The Darkest Hour," will be sung by the Choir under the direction of Mr. Ernest Tippett. Principals, Miss Bessie Martin, Messrs. Percy Blandel, E. Watson, C. Moysiey and V. Harding.

APRIL 7 & 8.—Tenth Australian Federal Conference of the Churches of Christ, in Melbourne. Secretary, B. W. Manning, Carlisle-road, Westbourne Park, South Australia. Melbourne Organiser, H. E. Knott, Guildford-road, Surrey Hills, Victoria.

APRIL 11 & 13.—Semaphore, S.A., official opening of new Bible School and Lecture Hall, by J. W. Wiltshire. Special Services: 11, Worship; 3, Cantata, "Esther," 7, Gospel Service; special singing by choir. April 13, Grand opening concert of elocutional and vocal items.—Come one, come all.

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Tuesday, 30th March. Service of Thanksgiving to celebrate the extinction of church debt. Speakers, Jas. E. Thomas. All welcome.

CHURCHES OF CHRIST IN VICTORIA

ANNUAL CONFERENCE

Wed., Mar. 31, Women's Conference, Lygon-st.
Thurs., Apr. 1, 2.30, Preachers' Session, Lygon-st. 7.45, Temperance Demonstration, Lygon-st. 1.6.
Apr. 2, 9.30, Business Session, Lygon-st. 1.6.
Home Mission Session, Masonic Hall; 7.30, Home Mission Demonstration, Masonic Hall. Sat. Apr. 3, 9.30, Business Session, Lygon-st. 1.45, Bible Schools and Foreign Mission Sessions, Lygon-st. 7.30, Y.P.S.C.E. Demonstration, Masonic Hall.
Sun., Apr. 4, 2.45, Conference Sermon, Auditorium.
Mon., Apr. 5, 9.30, Unfinished Business, Lygon-st. all day, Picnic, Wattle Park. Tues., Apr. 6, College of the Bible Old Boys' Reunion; afternoon, Victoria; Reception to State and Interstate Visitors at College of the Bible, Glen Iris; 7.30, Bible School Demonstration, Masonic Hall. Wed., Apr. 7, 2.30, Federal Conference, Lygon-st.; 7.45, Great F. D. Demonstration, Independent Church. Thurs., Apr. 8, 9.30, Federal Conference, Lygon-st.; 7.45, Bible School Demonstration, Independent Church. Fri., Apr. 9, Federal Picnic, Fure Tru Gully.

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