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The Value of Revivals.

The remarkable revival in East Anglia and in Scotland continues to attract attention. As usual, some have belittled the importance of the things which have happened. In every new movement there are extremists and fanatics who link themselves with it to its discredit. But the good exists all the same. Within the ranks of the people of God there are some who look askance at revivals or missions. They forget that they themselves are the spiritual heirs of revivals. Pentecost itself was a wonderful revival, with phenomena which shocked some critics, and which inspired Jerusalem with a brilliant explanation, "These men are full of new wine." Paul's flaming zeal and earnestness made some folk call him "mad." The Reformation was the greatest revival since apostolic days. We are indebted, as all are, to the revival of the Wesleys. Our own pioneer preachers stirred up communities and aroused some opposition; but we who rejoice in the benefits of their work are glad that they withheld not their testimony, and that the Spirit of God blessed their labors.

To return to the British revival: we have been interested in certain reflections on this given by some leading British religious leaders.

Enthusiasm and great uprushes of the Spirit.

In Westminster Abbey recently Canon Barnes spoke on the subject of revivals:—"All religious people ought to be glad when others feel called to serve and worship God. Yet many among us regard the sudden appearance of religious enthusiasm with critical coldness or open hostility. Such Christians instinctively show the temper of men of the world who have no active religious faith. The worldly are almost invariably contemptuous of, or angered by, great religious movements; they condemn revivals, as we now commonly term them. Only when a spiritual movement has established itself, when its beneficial character is too plain to be doubted, does it receive from the world

at first a grudging, and then a respectful recognition."

Canon Barnes pointed out that "in 1768 six undergraduates were brought by their tutor before the Vice-Chancellor of Oxford on the charge that they were 'enthusiasts who talked of regeneration, inspiration, and drawing nigh to God.' On this charge they were expelled from the University." As we examine the causes of dislike of religious enthusiasm, let us admit that sometimes the fire burns out quickly; no lasting good results. Yet, when all that is to their discredit is admitted, the great uprushes of the Spirit are justified by their fruits. They bring into the presence of God men who have never been there before. In the words of the Psalmist they create clean hearts; they renew a right spirit in human society. Critics who say that the theology of revivalism is crude are in danger of forgetting that an impeccable theology may be joined to singularly barren forms of organised religion. Churches grow sterile unless quickened by just those spiritual movements which at first their members are apt to regard with disfavor.

"Religious people need always to be on their guard lest they range themselves with tradition against the Spirit of God. Let us allow that not every enthusiasm which stirs

men is divine. But when religious enthusiasm leads to a passion for justice and righteousness, for truth and love, there is in it the true Spirit of Christ."

Dr. Norman Maclean and the great hour.

"There is a shaking among the dry bones," writes Dr. Norman Maclean, in the Edinburgh "Scotsman." "That is all that can be said. No human being can do more. But, unless one is deceived, the shaking will continue until the great hour comes. One can quite see how a thing like this will spread. There is a contagion about religion by which it moves like heather on fire. In towns and villages people will gather like this. They will not wait for special evangelists. They will speak as the Spirit will give them utterance, each man in his own place, each minister to his own people. They can do much. They can organise the dry bones; they can declare the Gospel. But that is all they can do."

Dr. Maclean quoted a note sent by the Duchess of Buckingham to Lady Huntingdon, the great friend and help of Whitfield, the coadjutor of John Wesley, and was the foundress of the "Countess of Huntingdon's Connexion." The Duchess wrote thus to her regarding the early Methodists:—"Their doctrines are most repulsive, and strongly tainted with impertinence and disrespect to their superiors. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl the earth. This is highly insulting, and I wonder that your Ladyship should relish any sentiment so much at variance with high rank and good breeding."

"It was the revival of religion in the days of Wesley and Whitfield" (continued Dr. Maclean) "that saved England when the evil days befell in the end of the eighteenth century and the beginning of the nineteenth. There is no nobler figure in history than that of John Wesley riding over the whole country, and reading as he rode, contesting all England for God. That revival appear-

The Reason.

*To-day I met one in the market-place
Whose soul was prisoner, whose life was dim;
He walked with me a way, and face to face
I spoke of light to him.*

*A child was crying whom I comforted,
A widow hungry and I helped her need;
A lonely wanderer on his way I sped
With kindly word and deed.*

*O Christ, O brother in that other land,
Thou leader in the way we do not see,
I know that thou didst see and understand
I ministered to thee.*

—Shirley Sweetman in *The Presbyterian*.

ed to duchesses and to the highly educated as 'repulsive' and 'monstrous,' but the salvation of all the land lay with it. There never has been a spiritual movement anywhere but the scoffer sneered about asylums. To-day, when only another outrush of spiritual energy can save a poor sick world, there is no need to trouble with the mocker."

A professor's personal experience.

Professor W. P. Paterson, one of Scotland's leading theologians, at a meeting in the Assembly Hall, Edinburgh, described his own personal experiences, and gave his conclusions regarding the revival. He said that in an age of religious apathy and indifference he was glad to hear of any sort of enthusiasm. There was a disappointing feature in the movement in Fraserburgh in that the revival was not accompanied by the powerful presentation of the Gospel which marked revivals in former days; and it was disappointing that the movement so far was only sectional. But in itself the movement was beautiful and profoundly impressive.

"Dr. Paterson then described prayer meetings of young men and old men. 'I never before realised so much what the beauty of the Lord is as I did when I looked at the faces of those aged saints interceding in prayer.' One young fisherman was brought from mending his nets to speak to Dr. Paterson. In other days he had spent the Sundays playing cards on the links. 'I went to Yarmouth,' said he, 'meaning to be as coarse as the worst of them. There, after a fortnight of spiritual conflict, I made the great decision. The 40th is my Psalm: 'He took me from a fearful pit and from the miry clay.' A movement that transfigured lives like that was one to be treated with reverence and respect.

Heirs of revivals.

"Dr. Paterson then proceeded to show that revivals were no novelty in religious history. In other days the intellectual scouted them. But the apologists of revivals had now an easy task because philosophers have discovered a keen interest in religious psychology. There were mysterious depths in life yet waiting to be plumbed, and out of those depths came the movement of the Spirit. 'We are the heirs of revivals,' said Dr. Paterson, his hands at last let loose—heirs of the Reformation, which was the greatest of revivals; heirs of the great evangelical revival of the beginning of the nineteenth century; heirs of the Moody revival, which had supplied so many preachers and office-bearers in our churches. The heirs of so many revivals had in truth no reason to look with suspicion on the coming of another revival. They were to welcome it like life from the dead, radiant and transporting.

Professor Paterson recalled the great triumph of John Wesley. "Wesley, after an incredibly active open-air ministry of fifty-two years, died in 1791, respected and honored by good men throughout England. From the fire which he kindled came the greater part of the spiritual energy which

regenerated both our Church and Nonconformity at the close of the eighteenth century. Probably few in his own lifetime thought of him as a political force; he was a prophet called by God to preach the Gospel with power and great glory. But modern historians, asking why this country was preserved from the horrors of the French Revolution, find in Wesley and his fellow evan-

gelists the reason. He enlisted in the service of Christ many who would otherwise have been wild and impetuous reformers. Through him the spirit of peace and righteousness became strong in the land. Though our people suffered and endured much that was evil, Wesley had taught them that, by brotherhood and not by violence, men build the kingdom of God."

A Great Relief.

Our Lord said many words of encouragement to his disciples in the upper room which came back to them afterwards with fresh appeal and effect. One of them is the assurance that the Father undertakes the discipline of their characters. Now this is a great relief. It needs a soul with some heroism to realise that it is a boon, but genuine faith has always something heroic in its fibre, something which will not let us imagine that God ought always to leave us alone. Suppose we look at ourselves frankly. Does it not become clear to us, if we are honest, that we dare not be left to ourselves? Life would be a poor and starved thing if all depended upon our wisdom and courage in handling ourselves. We are easily satisfied with our attainments. We have not the nerve to treat ourselves as firmly as we should in every case. We do not always realise how much more could be made of us. Most Christians become reconciled too soon to the shortcomings and moderate output of their faith. How comforting it is, therefore, to be assured that we are always in touch with an unsatisfied God, who sees further than we do, and who never ceases to handle us for the highest ends of our being! *I am the true vine, and my Father is the husbandman. Every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit.* To believe this is to cherish great hopes for ourselves and for the church. The outcome of our faith and service is of far greater moment to God than it is even to the best of us in our most ardent moments of desire. The Father has always his eye and hand upon us.

I.

More fruit. Such is the clue to many of his mysterious dealings. They disturb us and cut us. We may be stripped of much that we valued, and the process seems ruthless. But at the heart of it is God's perception that we are gathering round us what is showy rather than what is serviceable, and it is on fruitfulness of service that his mind is set. That is the object of our communion with Christ. "God loves us," said Augustine once, "not for what we are, but for what we are to be." Therefore, he cannot spare us the discipline that involves suffering and straitening. We are here, in living connection with Christ, for ends of God, ends which God only knows. He alone knows how much more can be made of us than we suspect. He sees rich results that are possible, if we are restricted and purged

for the time being. And because he sees all this, he prunes our life of what is exuberant and superfluous. Times may come that bring little but severity and discomfort. Let us take courage as we reflect, modestly and firmly, that we must be worth God's interest. There must be something in us, something in store for us, that draws upon us this discipline. These anxious moments, these uncongenial experiences, justify us in believing that the Father, who never acts wilfully or wantonly, sees capacities in us which require such discipline in order to be ripened. Jesus says, it is just because you prove yourself capable, that you are to be honored with God's sharper training.

II

Knowing ourselves as we do, we find this thought to be a real relief. How few of us could be trusted to deal unsparsingly with ourselves, even if we knew what was thwarting our effectiveness! Would it not be dangerous if we were left with the task of pruning away whatever is inconsistent and hurtful? Against self the hand is apt to fail. Life would often run to wood and leaves if we had complete control of it.

"We would have health, and yet
Still use our bodies ill;
Bafflers of our own powers, from youth to
life's last scenes.
We would have inward peace,
Yet will not look within;
We would have misery cease,
Yet will not cease from sin.
We want all pleasant ends, but will use no
harsh means."

We want all pleasant ends, but—yes, there is always a "but." The truth is, things have to be thrust upon us sometimes, or taken away from us. Unconsciously we are often thwarting the very ends which we desire. And sometimes we do not realise what is our chief end here.

There is a real relief in considering that the Father *himself* prunes us. We live under the supervision of One whose love is too wise and strong to spare us what we might have spared ourselves. Later on, we often can thank God for his severity. We see now that it was best for us to lose that or to miss this. Trouble has made us more sympathetic; uncertainty has taught us how to pray; hardships have ripened humility and consideration. Such untoward experiences have quickened a finer spirit in us. Looking back we can often testify to this. Perhaps it may help us to endure the present distress if we remember that God's treatment of us

has the same ends in view. Certainly it is useless and often heartless to speculate upon the reasons of trouble in life, whether in the case of other people or of ourselves. There is no necessary connection between irreligion and prosperity. But we must recognise that God often needs to make us pass through hard places, if self-assertion and vanity and impatience are to be weeded out of our souls.

"I give myself a man to God, and he
Renders me back a saint unto myself."

Names and Titles of Christ.

J. Pittman.

In the sacred Scriptures 137 names, titles and offices are ascribed to our Lord Jesus Christ. We regard men with one title as highly honored. How exalted and honored, therefore, should we regard him who bears so many, not mere human titles, but divine and heavenly.

These names and titles present Christ to our view in just so many aspects. They form, so to speak, so many colors and objects in a great picture, and to see that picture as God would have us do, we should endeavor to view it as a whole, and not be content with contemplating a few of its parts.

These names are scattered throughout the Scriptures like the stars in the firmament of heaven. They are the glory of the sacred records as the stars are of the heavens. Without them the Word would be robbed of its illuminating power. The object in view, in writing this paper, is that by dealing briefly with a few of these names and titles the reader may be stimulated to search out all the rest. Altogether they form God's great picture of the Christ, and as we study them one after another, our wonder and admiration grow with our study. First let us take the title

Lord.—This title occurs 940 times in the New Testament. In most instances it applies to Jesus Christ, but in a few places God the Father is meant. It is the equivalent of the Hebrew name Jehovah, which is found thousands of times in the Old Testament. Dr. Pierson says, "Were this great name (Jehovah) always reproduced in the English, and especially in the New Testament quotations from the Old, it would prove that our Lord Jesus Christ is absolutely equal and identical with the Father." The name Jehovah is too great for words. It has in it at least the thought of an ever-living, ever-loving Almighty Ruler. Such a sublime name applied to mere mortals would be blasphemy.

Jesus: Saviour.—The most precious of all his names to sinners saved by grace. It occurs about 900 times in the New Testament. It was a common name when our Lord was upon earth, but now it towers alone in grandest isolation. In the Christian world, at least, it would be very much

The process involves frequently rebuffs and disappointments and anxious strain. But the relief is to know that God is thus removing encumbrances from us. A church or an individual Christian may become all the more effective for having to suffer. The experience, just as it is unsought and even unwelcome, may be God's mark of promotion. If we are wise we will not resent it. For in this life of ours, under the Father's control, we never lose anything which it is not a real gain for us to lose.—"The British Weekly."

like sacrilege to give a child this name. The name was given to indicate the saving grace of our Lord Christ, which acts in three ways: first, it saves from the guilt of sin; second, from the power of sin; and, third, from the curse of sin. "Precious name! O how sweet!"

Christ.—This name or title is found 460 times in the New Testament. It means anointed. Under the law, prophets, priests, and kings were anointed, and set apart to their high office, with the holy oil of the sanctuary. The Lord Jesus was anointed by God his Father, through the Holy Spirit (see Acts 10: 38). Thus he was "God's Christ" (anointed) in a sense altogether different from and above all that went before him. The above three names are joined together in quite a number of instances in the writings of the apostles, especially Paul, and form a trinity in unity. If our Lord bore no other names than these they would still exalt him infinitely above all others.

Prophet.—A prophet was one inspired by the Holy Spirit of God to reveal the hidden things of God to man; past, present, or future. Christ, as Prophet, stands out in marked distinction from all others. As the "Word" he expressed in human language, by the Holy Spirit, all that God has been pleased to reveal to man; and that expressed Word is in the Holy Scriptures. Hence all other prophets, before or after him, were his instruments and mouthpiece. It was his Spirit that inspired them all. All that we know of God, therefore, has come to us through Jesus Christ.

Lawgiver and Commander.—His is "the law of the spirit of life" in contrast with "the law of sin and death." The latter was given by Moses, but the law of "grace and truth came by Jesus Christ." Law pervades the entire works of God. It is as real in Christianity as in Judaism. The great difference is that one is "the law of life" and the other "the law of death." Disobedience to God's law was man's fall, and obedience to his law is the only way of restoration. It is called "the obedience of faith." It is the law of faith and not the law of works. When a sinner yields himself by faith fully to Christ, he thereby acknowledges that his

own works cannot save him. Faith takes him out of self, and enables him to depend entirely upon Christ for salvation. Faith, working by love, thus brings perfect freedom and joy in following Christ, his God-appointed Leader and Commander, in unre-served service.

The Good Shepherd.—Because Jesus thus described himself we see not a vestige of egotism in it, because it is so absolutely true. In those days in Eastern lands the symbolic title was beautifully appropriate. From various Scriptures we gather the following picture: A shepherd leads (not drives) a flock of sheep. Now and again one and another is wandering away from the flock. He calls them by name; they know his voice, and quickly return. He leads them to green pastures, beside the running brook. His watchful eye is on them all the time. A wolf is seen lurking near by. With his crook he drives it away. At evening he leads the flock back to the fold. The distance is too much for one little lamb, so he carries it in his bosom. At the door of the sheepfold the shepherd stands and counts the sheep as they enter one by one. If there is one missing, he knows its name. He makes the flock secure in the fold, and goes out into the night in search of it. At length he finds it, bruised and lame. He lays it across his shoulders, and joyfully restores it to the fold. Again, hungry wild beasts attack the flock. The good shepherd does not flee for safety, but faces the enemy, and in seeking to save his sheep loses his own life. He is devoured, but the sheep are saved. What a picture of our blessed Lord Jesus!

Image of the Invisible God.—Christ is said to be "the express image of the person of God." God's exact likeness. He said, "He that hath seen me hath seen the Father." "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him." Adam was made in the image of God. That image, though not entirely effaced, has become frightfully disfigured and blurred. Christ, the second Adam, is that image in absolute perfection, infinitely surpassing Adam. Christ, as the image of God, is set before us, that by constantly beholding him, that image may be restored in us; not after Adam merely, but after Christ. We see that image in the Scriptures, especially in the New Testament. And what a glorious presentation of God does Christ manifest to us! In the perfect holiness, the loving-kindness, the tender mercifulness of Jesus, we see God—God manifest in the flesh.

Redeemer.—He is "our Passover"—"the Lamb of God that beareth away the sin of the world." The blood of the paschal lamb saved the Israelites when the destroying angel passed over their dwellings, and its body was their food to strengthen them for their journey. Christ has redeemed us from a far worse bondage by becoming "our Passover," whose blood is our ransom and whose body is our food. Instead of placing a gross, literal meaning on his words—"Except a man eat my flesh and drink my blood

he hath no life in him"—we rejoice in their deep spiritual significance.

High Priest.—Once a year the high priest entered the Holy of Holies, with the blood of sacrifice, through the veil, to intercede before God for the people. So Christ as our great High Priest entered once for all into the presence of God with *his own blood*—the one Mediator between God and man. The veil in his case was his own body. His only way was through a *rent* veil. Hence to teach us this profound lesson the veil of the temple was rent asunder, or in two parts, at the moment when Christ expired on the cross. But what more does this rent veil mean to us? It means that both departments have been made one. *I.e.*, the church and the divine Presence; that the mysteries of the Holy of Holies have been made plain; that instead of worshipping in fear and trembling afar off, we may now "come boldly unto the throne of grace"—into the very presence of God, our "great High Priest," the ark of the covenant, and the mercy seat.

Priest upon His Throne.—So prophesied Zechariah of the *Branch*. Melchisedek alone, of all the priests of God, had this honor on earth. He was a type of Christ, who is a "priest for ever after the order of Melchisedek." "King of Peace." "King of Righteousness." "Priest of the Most High God." As priest he ascended to his

Father, to intercede for his people, who so delighted in him that he placed him at his own right hand and crowned him "King of kings and Lord of lords." Thus "he is able to save to the uttermost all who come to God through him."

Head of His Church.—The church is "his body, the fulness of him that filleth all in all." That fulness will be realised when the body is glorified with the "Head." God's perfect man is made up of Christ the Head and the church his body. Both together make the ideal man of God.

Bridegroom.—The mind cannot conceive of a more beautiful relationship between Christ and his church than that of Bridegroom and Bride. In her queenly glory and beauty, like the New Jerusalem, "not having spot or wrinkle, or any such thing," God will bring her with him, and present her as a chaste virgin to Christ. Such is the closing scene of divine Revelation. Adam said of Eve, "This is now bone of my bones and flesh of my flesh." So the second Adam will say of the second Eve in a far higher sense. Glorious union, which can never be dissolved.

Enough has been said, very feebly, to show the greatness and preciousness of a full study of the names, titles and offices of Christ, as found in the Word of God.

The One Unclassable Man.

W. J. Way.

There has been but one being in human form, in the likeness of men, whom we cannot classify. One of whom we cannot say, that he belongs to this order or that class. One, and only one, who has stood, and still stands out separate and alone in his glory and unique isolation. We can and do classify every son of Adam, but Christ does not and cannot lend himself to any of our orders or selections. He stands alone. Of all men born since the advent of Christ, not one has approached him in moral glory, or challenged his supremacy. He is still beyond all others. Nor during the period from Adam to Christ, can we find one to compare with him. They all fail; they all come short of his pre-eminent glory. As a mere hero, philosopher, teacher, example, he reigneth alone. We talk of Enoch, Moses, prophets, apostles, but when we suggest comparing them with Jesus Christ, they all with one consent begin to make excuse.

Paul said, "If by any means I might attain unto the resurrection from the dead. I keep my body under lest while I have preached to others, myself should be a cast-away." Tradition has it that when Peter was about to be executed, he asked to be allowed to be crucified with his head downward, protesting that he was unworthy to be put to death in the same way as his Master. And John the apostle, who had leaned on the breast of the Saviour, fell at his feet as a dead man when he saw him on the Isle of Patmos.

But Christ makes no such confessions, admissions, or qualifications concerning himself; and we are persuaded that he had no need to. He manifests no doubt, suggests no inferiority, and betrays no fear. We have unearthed and have examined the most illustrious amongst men for six thousand or more years. We have set them forth in the most favorable circumstances. We have placed them upon the pedestals of our admiration, and hung them in the galleries of our praise and appreciation. We have made all we could of them, and have perhaps over-done it at

times. Still Christ—Christ is the only absolutely perfect One and moral champion. In the realm of revelation, religion, loftiness of character, Jesus Christ alone is imperial. The most imperial among men have humbly and adoringly thrown their imperialism at Jesus' feet, pricked to the heart with the sense of unworthiness. In fact, the greatest among men have been the most devoted and humble followers of Jesus; not competitors with or against him. Before him they hide their faces; in his presence they fall down to worship, or cry out with Peter, "Depart from me, for I am a sinful man, O Lord."

Jesus is not striven with. He is the great Exemplar. We do not contest with him. We try to follow. We do not compete with him, we try to imitate, and we are painfully aware of failure. We do compete with men, because they are men, and we have an inherent belief that we can equal and even surpass them, but we never think of competing with Jesus Christ. We sit at his feet to learn of him; fall prostrate before him, saying, "If thou wilt, thou canst make me clean."

But how do we account for this abnormal Being, this moral wonder, who has attracted and illumined the minds of men for two thousand years?

We find that he was born of a humble woman of the tribe of Judah. His surroundings were poor and lowly. He was brought up in a village of admitted immorality. It was asked, "Can any good come out of Nazareth?" His parents and brothers and sisters were known. He was acquainted with the tasks of daily life. What, then, was the secret of his dissimilarity and divergence from all others? The only answer is found in his own statement, "I am not of this world." "I and my Father are one." "I am from above." And how true. "He that cometh from above is above all."

Jesus Christ was not a theorist. He was practical, as practical as his teaching. All men theorise, but Christ never did. Jesus Christ never said,

"Let me see"; "I'll think it over"; "I'll look the matter up." He never delivered a reserved judgment. He was perfect in knowledge and practice. He was a utilitarian in the absolute degree.

Jesus Christ was not a learner. All men are learners. Not so with Jesus. Infinite knowledge and perfection were in him. He "needed not that any should testify of man; for he knew what was in man" (John 2: 25). Jesus Christ never tried to be good. He was the essence and being of goodness itself. Surely he could not be otherwise. With men goodness is always labored; it is the result of persistent effort. The sun does not try to shine; it is light and brightness itself. So Christ is moral sun. By so much and more he is Son of God, and not the son of Adam. Jesus Christ did not hint or suggest at any mark or point of moral excellence that he did not reach. Whatever of moral grandeur or loftiness of character his words referred to, he was himself, there and then, the living embodiment of them; the personification of his own holy system. His doings were as lofty and unique as his teaching, the one was the counterpart of the other. With Christ preaching and practice, saying and doing, were never separated. He did not teach higher than he reached, and his doctrine and works reached up to the throne of God, and both are enthroned there. He did not supply matter for a catechism or moral code, and leave it to others to work it out. What he taught he demonstrated so fully that it became engraven on the hearts of men, and has remained indelible in the human mind ever since. He said, "Follow me!" and he had no fear but that those who followed would sit with him in his glory.

In moral philosophy and chaste wisdom Christ stands alone.

The world has had multitudes of splendid writers and eloquent speakers; but we can class them all. There are affinities and kinships. We can place them in their proper rank and file. We find, too, that those writers and orators suit a certain class, that is, they satisfy men of like temperament and perspective. A certain mould and trend of mind takes to a certain class of literature, and they have little relish for others. In like manner certain speakers suit a certain class of listeners, and they manifest impatience toward others. But the literature and oratory of Jesus Christ are suited to all mankind, and they are being rapidly woven into the speech of the human race, and filtered into the life of the human family. They are essentially cosmical and appropriate. They suit all minds, all grades, all ages. The light of the sun is not more appropriate to the eye than is this light from above to the hearts, minds and spirits of men. It is suited to the child of six summers, and to the sage of four score years; both stand before it charmed and illuminated.

In revelation and mental illumination Christ stands alone. Who has unfolded and lighted up the future like Jesus Christ? Other leaders and teachers stood before the curtain of futurity, surmising, speculating, guessing; but Jesus Christ drew the curtain aside (he only could do so), and bade us look in; and seeing is believing. And he has made all in him teachers and revealers. Who has solved the mystery? Who unfolded the eternal purpose like Christ? Who has shown us the inside of things, the way and the end, like the Son of God, so much so, "that we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." So much so that we feel the deep divine truth of his own words, "I am the light of the world. I am the way, the truth, and the life. I am Alpha and Omega."

Since Christ lived amongst us, and talked with us, and gave us object lessons, the mystery has been dispelled, the ancient problem has been solved, and now we are lights in the world. Jesus Christ has simplified everything. He has placed our feet in the shining way, placed our fingers on the keyboard, placed the phone to our ear, and our eyes of faith on the glorious, unspeakable goal. We are connected, and he will not cut us off.

Jesus Christ, the only unclassable Being, the same yesterday, to-day, and forever!

Victorian Anti-Liquor League.

From the second annual report of the Victorian Anti-Liquor League just issued, we cull the following items of interest:—

The Field Day System.

The Field Day system aims at the thorough enlisting of the church as a moral and financial force in the overthrow of the liquor traffic. Under this system an accredited representative of our League enters each church once a year, conducts the service, delivers an informative and inspiring message, and secures pledges of financial support to the work of the League. This system has contributed more than any other one thing to the success of the Prohibition movement in U.S.A. and Canada. The following figures indicate the extent to which churches have availed themselves of the Field Day service:—

Methodist, 215; Presbyterian, 144; Baptist, 22; Congregational, 20; Churches of Christ, 19; Anglican, 3; Union Churches, 6; total, 429. We thus had the privilege of conducting a Field Day service in 429 churches during the year. This represents a big advance on previous years. At the same time, it must be acknowledged that we entered under 20 per cent. of the Protestant churches of Victoria last year. There is thus much room for the expansion of our Field Day system. The great Anglican communion, it will be noticed, is yet practically untouched so far as Field Day is concerned. This is chiefly owing to the fact that we have no Anglican representative on our Field staff. In Queensland, the Anglican Church has been in the very vanguard of the fight; in New South Wales, during 1921, Field Day services were held in 112 of the Anglican Churches; in Victoria, we are convinced, the sentiment for Prohibition is equally as strong among our Anglican friends as in the two States just mentioned, but it is not yet organised. Baptist, Churches of Christ, and Congregational members are almost entirely for Prohibition, and have given us loyal support.

Let us guard against the inference that Field Day is the only means by which churches co-operate with our League. Churches can, and do, extend help in many ways. The Salvation Army, Seventh Day Adventists, and Society of Friends, for instance, among whom we have held no Field Day services, are unflinchingly loyal to the Prohibition ideal, and are contributing salutary service toward making the ideal actual. We wish to impress upon all churches, however, the fact that the Field Day system affords the most effective means of co-operation with our League, and its general adoption by the churches would greatly accelerate progress.

Educational work through the Press.

Our financial position during the year has not permitted us to carry on publicity work by means of paid advertisement. Nevertheless, much good work has been done through the Press. For instance, the addresses of our representatives are bristling with facts and figures illustrating the evil of the drink traffic and the value of Prohibition. In many instances these have been reported in the local Press. We can account for some 1200 inches of such report, a matter of 60 columns or so. Thus our speakers have addressed a much larger constituency than that which attended their meetings.

During the year "The Argus" did us the honor of publishing a column and a half article on American Prohibition, and both "The Argus" and "The Age" have occasionally published our letters rebutting the serious misrepresentations of American Prohibition, which come through the cablegrams and from superficial observers. "The Herald," which shows a genuine desire to look at both sides of a question, has been much kinder to us in the matter of publishing our letters, rarely if ever refusing such. It should be stated that "The Age" and "The Argus," used in the aggregate over 70 inches of space in reporting our series of lectures, "The Age" being the most liberal in this regard.

We have been pleased to notice that the Religious Press is gradually devoting more space to Prohibition and its results. The following statement exhibits the amount of space allotted to Temperance interests for October, November, and January last:—

	Inches.
The Australian Christian	193 1/4
The Spectator	190 1/4
The Messenger (Presbyterian)	80 1/2
The Southern Cross	77 1/4
The Presbyterian	44 1/4
The Independent	17 1/2
The Signs of the Times	12 1/2
The Church of England Messenger	11 1/2
Total	627

It should be noticed that "The Independent" and "The Church of England Messenger" are respectively monthly and fortnightly publications—not weekly, as are all the others mentioned. "The Australian Christian" (Church of Christ) this year, as last, came out (on November 3rd) as a special Prohibition issue in connection with Temperance Sunday. The editor is to be specially commended for the very fine number produced, and for making this special issue an annual feature. "The Spectator" (Methodist) consistently gives a column each week to Temperance Notes, which are supplied by Mr. John Vale. This consistent advocacy of the claims of Prohibition is very effective, and the practice of "The Spectator" in allotting a definite amount of space for the weekly presentation of the subject is worthy of emulation by all Religious Journals.

"The Clarion Call," the official publication of the League, ably edited by Hon. Samuel Mauger, J.P., is "a journal invaluable to Prohibition workers." During the year 38,000 copies appeared.

Public lectures on Alcohol.

A somewhat ambitious scheme of lectures was organised and successfully carried out during the later months of last year. Eleven lectures, covering the Economic, Scientific, Moral, and Religious aspects of our problem, were given in the Assembly Hall. The lectures were helpful in several directions. They conveyed much serviceable information to those who heard them. Through the Daily Press and the Temperance and Religious Journals, many salient facts presented in the lectures reached a wide circle of readers. They associated with our League men of high professional standing and scholarship. They showed that our League readily submits its cause to the most rigid investigation of science, even when such investigation is made by men who are not professional Prohibitionists. This year it is proposed to have a special course of lectures delivered by women to women.

Deputation to America.

Cablegrams presenting American Prohibition in a very unfavorable light have appeared in our public Press. These are accepted at their face value by multitudes whose bias is in favor of the liquor traffic, and exert a disturbing influence upon the minds of many whose sympathies are in the opposite direction. Because of the prejudicial effect upon our cause of such misleading information, it was felt desirable to send a representative to America to make a comprehensive survey of Prohibition as it operates in U.S.A., and to secure a wealth of first-hand evidence from the most authentic and authoritative sources, covering every important phase of Prohibition activity. The sum of £460 was speedily subscribed to defray the expenses of the deputation, and Mr. Gifford Gordon was entrusted with this responsible mission. Mr. Gordon has already been in America some six months. He is discharging his mission with great thoroughness. His itinerary embraces all the representative sections and all the larger cities of North America. He is interviewing great business concerns, Governors of States, Police Commissioners, Commissioners of Charity and Correc-

tion, Mayors of cities, legislators, Labor leaders, Bank Presidents, Social Service workers, etc., etc., and securing from them the most convincing data which will prove of indispensable value to us in our campaign. He is paying his way by the proceeds secured at his lectures. He is determined to do his job thoroughly, and is finding that this will detain him in America longer than he anticipated. This personal touch with America, which stands in such a decisive relation to the fight for Prohibition throughout the world, will increase the effectiveness of our campaign. Incidentally, it will greatly enhance Mr. Gordon's value to our League.

Work among the industrialists.

The Hon. W. F. Finlayson, M.L.C., has an encouraging report to present concerning progress among the workers. Our special efforts in the factories and elsewhere among the industrialists, during the recent campaign for No-License, set an influence at work, which is producing to-day increasing friendliness on the part of the workers toward Prohibition. A revolution in their attitude is slowly but surely taking place. During the past year the economic aspects of Prohibition have been more widely discussed by industrialists than ever before. The Trades Hall has given considerable discussion to the bearing of Prohibition upon the economic situation of the worker. Labor Unions and circles have had it repeatedly under review; and the conviction is gradually crystallising that Prohibition will greatly improve the economic situation of the working class.

Women's Department.

Miss Grace L. Holder, Director of our Women's Department, has been preparing the way for campaign service among the women by keeping in personal touch with the various Women's Organisations and interests. She has represented us at the meetings of the National Council of Women, and has attended, and sometimes spoken at Women's Conferences, Child Welfare meetings, Free Kindergartens, Creches, Melbourne and Fitzroy-Collingwood Children's Courts, and Baby Health Centres.

Plans for the new year include the following:— 1.—Special Course of Lectures delivered by Women for Women. 2.—The Gradual Launching of the Drawing-room Meeting Campaign. 3.—Opportunity will be sought for special educational work in various Women's Associations, such as Women's Clubs, Mothers' Unions and meetings, Women's Guilds, Young Women's Societies, Parents' Leagues, Child Welfare Societies, and the various denominational mission meetings. 4.—Factories and workrooms present a magnificent opportunity which we must continue to use. 5.—There should be a definite attempt to ascertain the attitude towards Prohibition of the fifty or more Women's Societies affiliated with the National Council of Women.

Department of Finance.

The financial statement shows that £11,630/15/4 was entered upon the books during the year. Present assets appear as £4245/7/7. The report states:

1.—Monthly Subscriptions and Yearly Donations.—An interesting feature appearing in the balance-sheet is that, while we have collected almost £4000 from monthly subscriptions, some £5358 have come to us by direct donations. In our public appeals for money we are inclined to the conviction that, without placing less emphasis upon the monthly subscription, we should place more emphasis upon the yearly donation. The latter is not nearly so expensive to collect as the former, and the percentage loss in collection is not nearly so great as in the case of monthly subscription.

2.—The Splendid Record of 1920.—As bearing out the last statement, the experience of 1920 is interesting. For that year there were 3419 promised donations, valued at £12,859/14/2. This amount has been fully redeemed excepting £120, which represents the fractional loss of only .941 per cent.—less than one per cent. This is a magnificent record. We cannot yet determine accurately the loss on promised monthly subscriptions, but it will probably be fully 30 per cent. on the

total value of promises. The chief reason for this high percentage loss is the fact that a great many who promised a monthly subscription had the idea that the promise was only for the currency of the campaign, and therefore when the Poll was taken they ceased sending their subscriptions. Some of these promises will yet be redeemed, however.

We are now out for a Fighting Fund of at least £40,000. Each of the 217 Licensing Districts will need £200 with which to finance the coming campaign. Should any of the districts consider a smaller amount sufficient, then the financial objective can be reduced accordingly.

Various.

Reference is made to the help given to Queensland, in the following terms:—

Operating under the inspiration of the best Act of any Australian State, and under the fine leadership of Mr. Toombes, the State Superintendent of the League, our Queensland brethren anticipate that their State will be the first in Australia to adopt Prohibition. It should be remembered that the Temperance forces in Victoria, through their President (Mr. E. W. Greenwood, M.L.A.), were responsible for the organisation of the movement in the Northern State. The initial financing of the Queensland work was undertaken by the Victorian President, whose personal efforts were instrumental in raising the first £1000, thus setting the work on its feet and giving it a most promising start.

Our office is a hive of industry. It received 12,730 letters during the year, and despatched 67,021, including financial statements and receipts. Interviews numbered 3966, which, with the interviews held outside the office, make a total of 7384. In addition to these, there are multitudinous details to be attended to which cannot be tabulated. Our office staff has worked well.

In a final word, Mr. E. W. Greenwood (President) and Mr. C. M. Gordon (State Director), who sign the report, declare:—The Anti-Liquor League was born in the desire for unity between the Temperance forces of the State. The spirit of unity in which it originated has been preserved and intensified during the second year of its history. Its component elements—the Temperance organisations and churches—are working together with the utmost cordiality and harmony. Here and now, at the beginning of our third year, we rededicate the League to its great purpose, the suppression of the liquor traffic—one of the greatest reforms in all human history, and reverently invoke the help of Almighty God, whose leadership we follow, and for whose kingdom we are working.

A Lesson from the Psalms.

A number of Jews concerned in summonses for assault came before Mr. Cairns at the North London Police Court. After hearing some of the evidence the Magistrate had them lined up in front of the dock, and quoted a passage from the 133rd Psalm, beginning, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Advising them to take it to heart, he told them to go away and not quarrel any more.

Every Year.

Too true! Life's shores are shifting,
Every Year;
And we are seaward drifting;
Every Year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every Year.
But the truer life draws nigher,
Every Year;
And its morning-star climbs higher,
Every Year;
Earth's hold on us grows slighter,
And the heavy burthen lighter,
And the Dawn immortal brighter,
Every Year.

The Theology of "Peake's Commentary."

[Dr. Fitchett, the editor of the "Southern Cross," has rendered good service as a defender of the Scriptures. In the March 10 issue of his paper he has the first portion of an article entitled "The Theology of 'Peake's Commentary on the Bible': Divine History as read through Human Spectacles." We reprint the beginning of this. It will explain itself.—Ed.]

At the first session of the Methodist Conference, which began on March 1, I gave notice that I would propose the following resolutions:—

Religious Text Books.

"This Conference rejoices in the confidence that the Christian faith has nothing to fear but everything to gain by the closest study of the structure and history of the Bible records, and holds it to be both wise and necessary that its ministers should be familiar with the results of the critical study of these records. But it deems it necessary to put on record that some statements in 'Peake's Commentary on the Bible' (one of the text books for our theological students, chosen by the late General Conference, and on which they are to be examined) are not in agreement with the general Christian faith on which this Church is built. As examples of such statements are the following:

"(1) Passages which deny, or cast doubts upon, the Virgin Birth of Christ. Thus, on page 15, Dr. Peake says:—

"As regards the Birth stories in Matthew and Luke, we find ourselves in doubt on many points, and there is reason to believe that a reverent imagination has been at work on traditional material."

Again, on the same page,

"It is no longer possible to insist on the literal accuracy of the Gospel incidents.... This is particularly true of the stories of the Virgin Birth and of the Resurrection."

"(2) Passages which can be construed as denying the authority of the Bible as the ultimate standard of religious truth. Thus, on page 8, Dr. Peake says:—

"Protestants, having repudiated the infallible authority of the Church, fell back on the Bible as the ultimate standard of religious truth.... The rise of Historical and Linguistic criticism has finally destroyed these claims."

"(3) Passages which cast doubts on the reliability, or the sufficiency of the New Testament, as an historical record. Thus, on page 15, is the statement:—

"We are still far from having any proof that we have the *ipsissima verba* of Jesus Christ, or any guarantee that the events of His life are related with absolute accuracy in the Gospels."

"(4) Passages which deny the infallibility of Christ as a teacher. Thus, on page 663:—

"Belief in the infallibility of Jesus is the modern form of Docetism"—Docetism being one of the early heresies of the Christian Church, with which, according to Dr. Peake himself, "the Christian faith could hold no truce."

"(5) Passages which teach that Christ was ignorant, and which undertake to define His ignorance. Thus, on page 8, we are told that we 'can not claim infallibility for Him on the authorship of the Old Testament books'—which prophesied His coming; He is charged as a teacher, with 'accepting the common delusions of His age.' 'He knew nothing,' we are assured, 'of Greek philosophy or of Roman law.' Again, on page 663, 'Jesus Christ accepted the popular diagnosis of disease as due to demoniac influence.'

"(6) Passages which challenge the truthfulness of the narratives of Christ's miracles of healing. Thus, on page 663, we are told:—

"Suspicion and doubt of varying kinds and degrees are attached to many of them. We may doubt the withering of the fig tree (Mark 11: 12-14) because it seems unlike Jesus.... We may suspect the story of the coin in the fish's mouth (Matthew 17: 27) because the occasion of the miracle is trivial.... the basis is a folk lore motive. 'The strange silence of the Synoptists,' we are told, 'may make us hesitate to accept the raising of Lazarus (John 11) as history.'

"These views, and others like them in Peake's Commentary' are (1) the irresponsible speculations of individual scholars; (2) they are not accepted by the general mind of the Christian Church; (3) in the judgment of this Conference they are in conflict with the Christian faith for which the Methodist Church stands."

It will be seen that all I proposed was that the Annual Conference should put on record, for the warning of its people, and to allay the disquiet which the relation of this "Commentary," for the training of our theological students, has raised, in that some of the statements in that book are not in harmony with the faith held by the Methodist Church; and I think that such a message to its people is for the Methodist Conference both an essential right, and a sacred and a very urgent duty.

In the Conference itself the discussion of these resolutions was ruled out on a technicality; I am a sick man, and in three days must sail to England in search of health; but I feel compelled, as a matter of conscience, to say by my pen what I am denied the opportunity of saying by my voice, as a protest against a method of treating the Word of God which seems to me both foolish and mischievous in a very high degree; and which would certainly divide the Methodist Church if it captured its pulpits.

[Dr. Fitchett promises to give in substance what he would have said if he had been allowed to speak at the Methodist Conference.]

The Bible Honored.

The biggest Bible Society meeting ever held in Liverpool took place on October 24th (says "The Bible in the World"). The Sun Hall, built to seat 5000 people, was packed; many had to stand, and some were turned away. The collection came to over £540. The Bishop of Liverpool welcomed Dame Margaret Lloyd George, who was one of the speakers. Miss Vera Symond, a little girl dressed in Welsh costume to represent Mary Jones, offered a bouquet of pink carnations to Mrs. Lloyd George, addressing her in Welsh. There followed three-minute speeches by young people in costume, illustrating the Society's work in many lands. Mrs. Lloyd George said she had been connected with the Bible Society ever since she could remember anything. Its wonderful record was little short of a miracle, and its work was not yet finished. Although the war was over, there was great bitterness and hatred in the land. The Bible could promote unity amongst races, and make wars to cease throughout the world. To her fellow-countrymen she said: "The Bible Society is the child of Wales, and we have every reason to be proud of it. Don't let it die; but make it thrive. The Bible is the most solid foundation for national character. We are living in troublous times, and there may be still more troublous times ahead for the Empire. But whatever troubles we have to face, so long as our men and women are brought up on the Bible, even the gates of hell can not prevail against Britain."

Training.

If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.

The Realm of the Bible School.

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

Sunday School Teaching as a Means of Self-Culture.

Mr. J. Eaton Feasy, in a list of addresses entitled "The Greater Things of the Sunday School," and published by the Sunday School Union of London, contends that teaching in the Sunday School may be a very effective means of self-culture, and sets forth his case in the following words:—

There is nothing to wonder at in the fact that leaders in public life are drawn so largely from the ranks of Sunday School teachers and lay, or local preachers. That it is a fact no one can doubt. One can begin with the Cabinet, and work down through the House of Commons to the Borough and District Councils, may examine the lists of Guardians and local political leaders, or may enquire about presidents of Trades Unions and other organisations; always it is the same. Particularly is this true, perhaps, of Labor leaders, but it applies to all parties and in almost all directions.

And this is perfectly natural. What is required of such persons? They must be able, first, to collect all the material necessary to present a case; they must be able to find the facts and see the bearings of them. Next they must know how to arrange these facts in a telling manner; and then they must have the ability to express themselves easily, fluently, correctly, and in such a way as to force an audience to listen and to be convinced. They must be people who believe in a cause, for which they will labor enthusiastically to win other folk. But these are exactly the qualities which Sunday School teaching is calculated to draw out, as a little consideration will show.

We do not know how most teachers prepare their lessons, but we can guess how the effective ones do it. They first find out what it is they have to do; they read the prescribed Scripture; they study some helps; they brood over the lesson. Then, having made up their minds what there is to do, and what are the means at their disposal, they consider how they are going to set about it. Next they strive to do it; they must win attention, must employ effective language, must really influence the mind and will of others, or they fail. Now we say that a few years of that sort of work is calculated to fit any intelligent young man or woman for any kind of public work. We beg our friends to see that they get the very most they can out of their toil in the school, for themselves as well as for their scholars.

We suggest that no enthusiastic teacher can fail sooner or later to be a well-read person. The Sunday School courses form convenient cords on which to hang much wide and profitable reading. Too often the reading done by young people is desultory and aimless; it leads nowhere. That is one advantage in working for examinations; one has a course of reading laid down. The Sunday School lessons offer the same advantage.

We know full well that most teachers have neither much time nor much money. They cannot buy books and time for reading is limited. But one must when young, always have some book on hand, and time must be found. Nothing is more noticeable than the way our public men develop in a few years; that is because they "toil terribly," and especially because they are always striving to and influence the mind and will of others. The same result will come to the Sunday School teacher. Our preparation classes should not be devoted merely to preparing the Sunday lesson; they should be concerned with the whole mental and spiritual development of the teachers; and every teacher should find himself-herself steadily developing into a person of high culture and influence.

The teacher is the person to get the most out of the Sunday School work. We are not saying that this is the reason one should engage in it; we do not work for what we can get, but for what we can give; but we may well remember that he

who made his ten talents gain other ten was given command over ten cities. Even so may we enter into the joy of our Lord.

A "Do" for Every "Don't."

For the church to say to its young people, "Don't do this," and "Don't do that," to merely preach to them the gospel of "thou shalt not" is not sufficient. There is something in the most of us that tends to rebel in the face of the everlasting "don't." Certainly there is a time and place for admonitions, warnings, and prohibitions, but that these may be the most effective in the building of character, it is needful to have suggestions of a positive nature to place before our young people. For every "don't" there ought to be a "do." If we want to counteract the craze for questionable amusements, and the spirit of gambling, which are so prevalent, we can't do better than have something wholesome and healthy in the way of amusement and recreation to offer the young folk.

This is evidently the way the church at Surrey Hills, Victoria, views the matter. Recently they purchased a block of land, at the rear of the chapel, having a frontage of 200 feet, and on which there are two courts previously rented by the Tennis Club. The young people rallied enthusiastically, and, supported by the older ones, conducted a fete on March 4th. This was opened at 3 p.m. by Mr. E. W. Greenwood, M.L.A. The local infantry band was present, and rendered selections. Tennis was played by day and ping-pong by night.

In the Religious World.

A New Concordance.

The American Bible Society marks the opening of its second century of service by issuing a Bible concordance. For a century, this Society, which exists to publish and circulate the Bible "without notes or comment," has printed the Scripture without a Concordance; but, since such a work is purely a key to the location of important words and passages, and not in the nature of note or comment, it has been decided—in response to requests covering many years—to provide the Concordance. As with all the work that issues from this organisation, the enterprise has been carried through with conscientious and scholarly care, and has taken over two years to complete.

"The Contract of Pawn."

Few sights are more pitiable in our great towns than the little groups of dejected women who regularly congregate outside pawnbrokers' shops before business begins on Monday mornings. Religious leaders through the centuries have taken a decided attitude toward the ethics of pawnbroking, but not always on the one side. A writer in the "Manchester Guardian" points out that the first pawnshop in Florence was opened by Savonarola; and the abhorrence of usury by the early church promoted endeavors to lend without interest, which ultimately issued in experiments in pawnbroking. Wesley, however, in common with many later Christian leaders, was in opposition to the "Contract of Pawn," and he held that "what-ever good we might do thereby, all unprejudiced men see with grief to be abundantly overbalanced by the evil."

Spiritual Illiteracy.

Attention has been drawn by American papers to the "spiritual illiteracy" of the twelve million children in the United States who receive no religious training of any kind. Unfortunately, it seems, the greatest laxity in this respect exists among Protestants, since Roman Catholic and Jewish children receive consistent instruction in the prin-

In the evening the grounds were gaily illuminated by Chinese lanterns, and by electric festooning, aggregating over 4000 candle power. The al fresco festivities were supplemented by short concerts conducted in the schoolroom by members of the Wattle Club of Box Hill, who gave their services gratis. Bro. Whately writes that the financial result was about £80, which will go towards paying for the block of land, and that "the function was also a distinct social success, and an advertisement to the church that had such a fine band of young people."

Victorian Notes.

At Malvern-Caulfield, where the school is conducting an Arrow Increase Campaign, twenty new scholars were enrolled on March 12.

A century "not out." This is the latest report from Thornbury school, which was organised last June. Remarkable progress has been made. They reached 100 in attendance on March 12, and are still going strong.

Linking up the home and the church is what Moreland believes in. This is why the Women's Guild and the Kindergarten teachers invited the mothers of the kinders to "a pleasant Saturday afternoon" recently. There was a good attendance of parents. Mr. Gale, the preacher, supported by Mr. Sampson, the superintendent, extended a welcome, and laid before the gathering the object of the meeting, and explained some of the methods used in the school. Mrs. B. J. Kemp and Mrs. Blakemore were visiting speakers. A delightful programme of recitations and music was given, and refreshments were served. Such gatherings are eminently worth while, and must strengthen the bond between the church and the home as they are engaged in the common task of training and guiding the child.

ciples of the faith to which they are attached. One writer says:—

"Were Sunday Schools efficient, and all those children who now know nothing of spiritual law and obligation, members of Sunday Schools, juvenile crime, the grave problem of many communities, would show a marked falling-off. In one American city, 10,000 boys and girls between the ages of eight and sixteen are arrested every year. Relatively few among the number know anything about Sunday School instruction."

This is a problem by no means confined to America. The thoroughfares of our towns prove that, for many thousands of British young people, Sunday is too frequently a day of "loose ends"—when, through absence of spiritual interests, mischief is often a way of escape from boredom.

Anti-Christian Propaganda.

Missionary work in India and in other foreign fields is being made increasingly difficult by the fact that the leaders of Eastern religions are now pursuing active measures against the further progress of Christianity. The Arya Samaj has issued an eloquent tract in support of Hinduism, and in an endeavor to undermine the gospel of Christ. One passage states:—

"There are many Christian Doms in Benares who do not like Christianity. It is possible to bring them to say good-bye to that religion, and their salvation can easily be effected. Recognising the immense importance of this, several staunch adherents of orthodox Hinduism have secretly rendered great aid to the Arya Samaj, and continue to do so. The Purification Society is straining every nerve, but if the Doms are to be permanently relieved from trouble, if all the lost people are to turn from Christianity, and if their reformation is to be adequately carried out, there will be need for still further money."

As is pointed out in "The Foreign Field," this tract is a powerful call to all Christians for earnest prayer on behalf of missionaries and the faith.

The Family Altar.

J. C. Ferd. Pittman.

VICTORY ASSURED.

We are told that "there hath not arisen a prophet since in Israel like unto Moses." Yet, even when he died, the work still progressed. So, when Elijah was translated, his spirit rested as a mantle upon Elisha. It is evident, from countless of such illustrations in God's Word, and the history of the Christian Church, that no one man is indispensable. God could brush aside whole battalions of his soldiers, yet raise up others in their stead. He could allow the enemy to rout and scatter powerful armies, yet "carry on" to ultimate victory with a few Gideon-like men remaining. God does not test the strength of any of his battalions by counting heads. "Jehovah looketh on the heart." He depends upon loyal obedience. Without it, defeat is inevitable; with it, even the strongholds of Satan shall be overthrown as surely as the walls of Jericho fell flat at the blast of the priests' rams-horns and the shout of the people.

MARCH 26.

Moses' Song.

Now, therefore, write ye this song for you, and teach thou it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel.—Deut. 31: 19.

"Vouchsafe to call to mind that God did make A last and lasting'st piece, a song. He spake To Moses to deliver unto all That song because he knew they would let fall The law, the prophets, and the history, But keep the song still in their memory."

—John Donne.

Bible Reading.—Deut. 32: 1-14.

MARCH 27.

Strength, Day by Day.

As thy days, so shall thy strength be.—Deut. 33: 25.

Dr. Millar wrote: "God adapts his grace to the peculiarities of each one's necessity. For rough, flinty paths he provides shoes of iron. He gives always grace sufficient. As the burdens grow heavier, the strength increases. As the difficulties thicken, the angel draws closer. As the trials become sorer, the trusting heart grows calmer."

Bible Reading.—Deut. 33: 1-3.

MARCH 28.

The Everlasting Arms.

Underneath are the everlasting arms.—Deut. 33: 27.

"Jesus protects; my fears, be gone!
What can the Rock of Ages move?
Safe in thy arms I lay me down,
Thy everlasting arms of love."

Bible Reading.—Deut. 33: 24-29.

MARCH 29.

A Glimpse of Canaan.

And Jehovah said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine own eyes, but thou shalt not go over thither.—Deut. 34: 4.

One has said, "Had I been Moses I don't think I should have felt not entering the land of promise one bit, so long as I knew that Israel would do some day. I do not justify this, but I understand it; just as I do understand a man committing a mortal sin rather than that one dear to him should do so."

Bible Reading.—Deut. 34: 1-4.

MARCH 30.

Moses Dies.

So Moses, the servant of Jehovah, died there in

the land of Moab, according to the word of Jehovah.—Deut. 34: 5.

"Long as I live beneath,
To thee O let me live!
To thee my every breath
In thanks and praises give!
Whate'er I have, whate'er I am,
Shall magnify my Maker's name.

"Then when the work is done,
The work of faith with power,
Receive thy favored son,
In death's triumphant hour:
Like Moses to thyself convey,
And kiss my raptured soul away."

Bible Reading.—Deut. 34: 5-7.

MARCH 31.

Moses is Buried.

And he buried him in the valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.—Deut. 34: 6.

"By Nebo's lonely mountain,
On this side Jordan's wave;
In a vale in the land of Moab,
There lies a lonely grave;
And no man knows the sepulchre,
And no man saw it e'er,
For the angels of God upturned that sod,
And laid the dead man there."

Bible Reading.—Deut. 34: 8-12.

APRIL 1.

God's Charge to Joshua.

Be strong, and of a good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them.—Joshua 1: 6.

Dr. Clifford said, in his memorial sermon on Mr. W. T. Stead, one of the many victims of the "Titanic" disaster of April 15, 1912, that the chapter of the Bible which had been most helpful to the famous editor during his career was the first of Joshua, with its exhortations to "Be strong."

Bible Reading.—Joshua 1: 1-9.

PRAYER.

Almighty God, I pray thee that, as the days pass, I may become less confident in the arm of flesh, and more desirous of thy everlasting strength. May I rest assured, amid all seasons of discouragements, that underneath are the everlasting arms. Use me as thou dost choose, yet save me from thinking that anything worth while can be accomplished in my own strength. May I look to thee in glad confidence, knowing that if I watch and work and wait and wrestle thou wilt grant me a glorious victory over all that is evil, and make me more than a conqueror in Christ. For his name's sake. Amen.

Malvern-Caulfield Tent Mission.

A. E. Illingworth.

Our special evangelistic effort has closed, and we are cheered and encouraged and, I believe, all our members are well pleased.

Meetings.—For the greater part of the time we had favorable weather, although we got a bad start in this respect. The Sunday night audiences were the largest. I reckon between 450 and 500 persons were present on each Sunday evening. The week-night congregations were well over 150 on the average. Our communion services have been larger all through the mission, and averaged about 160. We were greatly pleased at the splendid support given to us by our preachers, and the brethren generally.

Missioners.—Bro. Ira A. Paternoster was assisted by Bro. A. G. Chipperfield as leader of singing, and Bro. W. F. Nankivell as soloist. We had a happy combination. Bro. Paternoster is a good missionary. His style is not that usually found in sensational or emotional evangelists. He is earnest, sincere and enthusiastic. His messages are plain, interesting, forceful and easily understood. He is doctrinally safe and conservative, and fearless in answering questions. He is a tireless and

persistent personal worker, and likes to get face to face with people in their homes. He directs his attention to the necessity of "the new birth," and stresses strongly the importance of Christian baptism. All who make the good confession are quite ready and prepared to be baptised. The exceptions are rare, and usually due to parental opposition. Bro. Nankivell was in excellent voice throughout, and sang very effectively two and sometimes three solos each evening. Bro. Chipperfield and his daughter never missed a meeting. The organist and pianist and choir members were equally faithful, and did their part well.

Results.—It was our pleasure to hear 45 persons confess Christ. Others are very near to the kingdom. We were glad to baptise 19 from the Bible School out of the 37 so far immersed. I expect nearly all of the others will follow Christ in baptism in a week or so. In addition we received 7 by letters of commendation, and 2 by restoration during the past month. Our net gain will be over 50, and our membership over 300. I think the enthusiasm will be maintained, and fully expect good results in our regular meetings.

The thank-offering will just about cover all the expenses. On Sunday, March 12, £100 was received. We thank God for these inspiring messages and meetings, and commend our brother and his ministry to the blessing of our heavenly Father.

WANTED.

Plain Sewing, by a lady student, for Mondays only. Apply Miss Cole, College of the Bible, Glen Iris.

FEDERAL EVANGELISM.

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

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Modern D.F. Tas. H.W. Villa, 5 nice rooms, 17ft x 13ft, 15ft x 12ft, 12ft x 12ft, etc., gas, E.L., pantry, bathroom, kitchenette, land 56ft x 150ft., 1 min. El. tram, 10 minutes Canterbury or Surrey Hills Station. Price, £875, of which £525 can remain Credit Foncier at 6 per cent. Fuller particulars or view.—A.T., 50 Essex-road, Surrey Hills.

Organ, beautiful tone, good order, suit church or home. £10. A.O., 38 Shepperson-avenue, Carnegie.

MARRIAGE.

OLDFIELD—FARR.—On Feb. 18, at Church of Christ, Hurstville, Eric, youngest son of Mr. and Mrs. Oldfield, of "Prospect," Awaba-st., Mosman, to Winnie, only daughter of Mr. and Mrs. W. Stanley Farr, "Farona," The Avenue, Hurstville, N.S.W.

DEATH.

MORRIS.—On March 8, 1922, at his residence, Goulbourn-st., Cheltenham, Archibald Dods Morris, second son of the late George Morris, Footscray, loving husband of Maggie, and father of Alick; aged 76. At rest.

COMING EVENTS.

MARCH 28.—Swanston-st. lecture hall. Training and Preparation Class for Kindergarten and Primary Workers. Sessions at 7 and 8.15 p.m. All Kindergarten workers invited to come and hear suggested programme of work, discuss plans, etc. Lesson for April 2 studied. W. B. Blake-more, Organising Secretary.

APRIL 2, 9, 11.—Anniversary services of Hawthorn Bible School. Speakers, Mr. J. E. Thomas, Mr. Clive Taylor, Mr. W. F. Nankivell and Mr. T. H. Scambler. Demonstration on Tuesday evening.

Here and There.

The address of Bro. Will Beiler now is "Neville," 239 Melbourne-st., North Adelaide, S.A.

In Bro. Connor's article last week the word "inclusive" in the last paragraph should be "inclusive."

The address of Bro. H. J. Paterson, B.A., the preacher of the church at Ascot Vale, Vic., now is 79 Walter-st., Ascot Vale.

The Burford prizes for work done at the College of the Bible in 1921 have been awarded to D. Wakeley (N.S.W.) and J. R. Waterman (W.A.).

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, March 31, at 2.30 prompt. A full attendance of delegates is requested.

Victorian church secretaries are kindly asked to forward names of sister delegates to Women's Conference as soon as possible to the Secretary, Miss Rometch, 240 Graham-st., Port Melbourne.

Will the churches who have visited the Melbourne Benevolent Asylum at Cheltenham during the year send a report of their visit to Miss Jerome, 37 Darling-st., South Yarra, not later than March 31?

The following telegram from W.A. reached us on Wednesday morning:—"Harward mission commenced March nineteenth at Claremont; continues April seventh; interest increasing; pray for us.—Marsden."

Will secretaries of Victorian Girls' Mission Circles please send reports to Miss Rometch, 240 Graham-st., Port Melbourne? Secretaries of sisters' meetings are asked to summarise reports and make them as brief as possible.

The attention of Kindergarten workers in metropolitan schools is called to the announcement in "Coming Events" of the Training and Preparation Class to meet at Swanston-st. on the 28th inst. Fifty leaders and helpers have already signified their intention of attending the classes. The invitation is extended to all.

Bro. J. Whelan writes: "Allow me to voice my deep appreciation of your valuable paper. The fine editorials, and the splendid articles appearing week by week, are most informative and inspiring. I have commenced a mission with the church at Marrickville. The first fortnight has yielded 21 confessions, 7 of whom are men. I am looking forward hopefully to a big reaping during the next fortnight."

The work at Dunolly, Vic., is going on nicely. Morning and evening services have an average of 25 to 28 to remember their Lord. Bro. Taylor's work is appreciated, and the gospel is preached in all its simplicity. The Sunday School is progressing; Bro. Taylor is loved by all the children. A nice Endeavor class meets every Thursday, and a delightful trip was recently made to the mission at Maryborough.

In past years the students of the College of the Bible have received gifts of apples from brethren in the country. This year there is an abundance of fruit, and the students would be pleased and benefited by a renewal of former favors. If any brethren are able and willing to help thus, they are requested to forward cases of fruit, addressing them to L. Peacock, Gardiner Railway Station. Donors are requested please to pay the freight, the amount of which will gladly be refunded by the students.

The British "Christian Advocate" contains the following editorial review of "The Lord of Glory," by A. W. Connor, (Austral Publishing Co.; 2/6, posted):—"This is a series of sermons preached on Sunday evenings in Ballarat. The author is a preacher for the Churches of Christ in Australia, and here deals with the chief events in the life of our Lord. In his foreword he says of these sermons, 'They make no claim to originality or literary excellence,' but this certainly under-values the collection; for they are not ordinary, and show that Mr. Connor has read widely and uses his

reading to great effect in his preaching. Sometimes we are too ready to associate a certain type of a somewhat unpleasant diction with colonial and American preachers, and we do an injustice to the host of renowned preachers in America and the Colonies who are free from this form of English. In these sermons we have an example of a pure and dignified form of English entirely suited to the subject.—W.R."

B. W. Manning writes:—"With the true missionary spirit the members of the Mile End church, S.A., have decided to extend out before extending on present property. Both needs are very urgent, but at a meeting of the church on March 8, it was decided to purchase two blocks of land on the main road, just near the Cowandilla public school, and close to the Hilton tram terminus. The church is making itself responsible for the full purchase of the land, which is two guineas a foot. A Sunday School is to be commenced almost immediately in the home of Bro. Wyatt. Our brother has offered a fine room near the house, originally built for a billiard room, 15ft. by 25ft. The Mile End brethren are getting the room ready for morning service and Sunday School. The present urgent need is chairs or forms of any description. Should an interested brother or sister be reading this who can help with suggestion or in any other practical way, kindly communicate with any of the Mile End officers or members at once. We hope soon to report the land paid for and the building commenced. I am sure you will agree that the Cowandilla Church of Christ sounds well."

We note with pleasure the continued success of some of our brethren and former students of the College of the Bible, in their University work. At the Melbourne University Examinations just held, L. C. McCallum, B.A., preacher of Prahran church, passed the examination for the degree of Master of Arts. L. A. Anderson, of Dandenong, secured second class honors in the School of History and Philosophy, thus qualifying for the B.A. degree, and also for the M.A. without further examination in two years' time. Bro. Anderson also secured the Gold Medal of the Cobden Club for Political Economy. A. J. Wedd, of Box Hill, obtained third class honors in the School of English and Philosophy, so qualifying for the B.A. degree as well as later for the M.A. degree without further examination. H. A. G. Clark, of Essendon church, passed the examination for the degree of Bachelor of Arts. Seeing that these brethren have all been actively engaged in church work during their University career, their success is all the more meritorious. We congratulate them very sincerely.

"A non-member" asks: (1) Is it the practice of the Churches of Christ to take money from the general public for the upkeep of the churches, or do they depend solely on contributions from the members? (2) If from the members, does each member enjoy an equal share with regard to the furnishings of the church building, and to moneys in the bank? In reply to (1), we have often said that the general practice of churches known simply as Churches of Christ in Australia is not to make public appeals for support. We wish it were the case that no such appeals were made. That members should support the work appears to us both scriptural and in harmony with sound policy. (2) We are not quite sure of the purpose of this question. When members gave, they gave to the Lord. We are glad to say that we never knew of a case where any who gave thought that later they owned a share of or had a claim upon funds. Moneys given to God are not to be recalled. If not needed in one community, these could be made available to help in some other place. If by any chance the inquiry relates to "equal shares" in giving, the answer is, of course, No. We are to give according to ability, as God has prospered us.

"The Christian Evangelist" (U.S.A.) recently contained the following appreciative paragraph

under a picture of James Harvey Garrison, A.M., LL.D., who celebrated his 80th birthday on Feb. 2: "Dr. Garrison's fellow workers in the Christian Board of Publication extend cordial birthday greetings and the warmest good wishes to him. We greet him as friend, brother, minister of the gospel, editor, author, leader, Christian, church member, citizen and man. We are sure, also, that we voice the feelings of our great brotherhood in this grateful recognition of a man whose all delight to honor. His long life has been lived for his church. Dr. Garrison has never looked back, never feared, never spared himself, and never hesitated when duty called. His fourscore years have not been free from sorrow, and they have overflowed with labor, but through them all he has known how to transmute both tears and laughter into power and beauty. He has been an editor fifty-four years, and yet found opportunity to write a dozen books which constitute a complete library of the Restoration Movement in its history, its spirit, its aims, and its problems. The mantle of the greatest leaders of the church fell upon his shoulders and wisely and worthily has he worn it through these many years."

Witnessing for the Truth.

From Callawadda, via Stawell, Vic., Bro. Lindsay R. Smith writes as follows under date March 14:—

Some months ago I called a meeting of local residents who were in sympathy with the formation of a Bible Study Class for Young Men. Only one person besides myself was present. The meeting was called for the following Sunday evening. Three or five were present, and we decided to form a class for all comers. For the first few weeks we thought a dozen people a great number, but as the public hall was rather large for us we decided to hold the meetings in the school building. This we did for a few weeks, but numbers soon grew that this building was far too small. Again we returned to the hall, and now every Sunday evening 50 to 60 people listen most attentively to the explanation of Bible truths. We commenced with a study of the "Acts." This presented a fine opportunity of showing when and how the church was brought into existence, and the work of the early Christians. Peter's sermon, the conversion of the Ethiopian, Saul, Cornelius, and the jailer, receive special attention. Last Sunday evening I spoke on "Christian Union." This is to be continued next Sunday, when I shall explain "The Plea We Advocate." We have a good opportunity of establishing a New Testament church here, and if Bro. Bagley or someone could visit us, it would be greatly appreciated.

A Conference Resolution.

The Editor of "The Australian Christian." Dear Bro. Main,—

I have been directed to convey to you the following resolution passed at the recent Northern District Conference, Tasmania:—

"That this Conference protest against any and all departures from the scriptural methods for providing means for carrying on the work of the Lord; and recommends to the 'Australian Christian' the advisability of refusing to publish reports of the holding, or intention to hold, fairs, sales of gifts, and all similar methods of raising money for church work."—R. G. Pease, Secretary.

Churches of Christ Fund for Famine Stricken Europe.

Port Fairy Church, £1/2/-; Tunnel Bay, Tas., £2/11/1; W. T. Stacey, £1/10/-; Gympie Church, 9/6; Olive Fittell, 10/6; Steve Fittell, 10/-; Mr. Payne, £1.

Anti-Liquor and Social Questions Committee.—Box Hill Church Benevolent Society and Junior Endeavorers, £2/5/-; South Yarra Church, £1; Additional, Ivanhoe Church, 2/6; C.B., £1.

W. C. Craigie, Treasurer.

Foreign Missions.

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

Jottings.

Miss Rosa L. Tonkin, after visiting Victorian churches, will be present at the New South Wales Sisters' and General Conference, afterwards proceeding to Queensland. The previous notice regarding Miss Tonkin's visit to the Queensland Conference was a mistake.

Bro. Shee Ping is having good meetings with the Sydney Chinese, and has baptised a very fine Chinese young man. He is expecting other decisions soon.

Subiaco, West Australia, under the efficient leadership of Bro. W. H. Clay, our State Foreign Mission Secretary, has contributed over £100 during last year for Foreign Mission work. We are expecting that next year they will enter the ranks of our Living Link churches.

From a letter just received from Bro. Waterman, China, he reports having reached Hong Kong safely, but was afraid he would be held up over there a few days on account of a seaman's strike, preventing him from at once continuing his journey to Yunnanfu. He was quite well, and looking forward with great pleasure to his soon beginning his language study at Yunnanfu. He sends kindest regards to the brethren of Australia.

Letter from Miss Laurel Redman.

I visit the out-station schools, Shirsuphal and Gunowdi, about once a month. The masters of each of these schools come into Baramati the first Thursday of each month, and attend a meeting with our Baramati teachers, where we are able to discuss the progress of the work, methods of teaching, and so forth. Recently I paid a visit to Sholapur, taking one of the kindergarten teachers with me. There some American missionaries have a training school for kindergarten teachers, and two of our girls went from Shrigonda, and one from Baramati, and are there in training. Most of the girls in training are about 16 to 18 years old, and it is wonderful how much they are like school girls at home. They are very different from the little village girls who are married while quite small children, and often never really learn to play.

I spent four days in Sholapur, and enjoyed seeing the school work, especially a kindergarten of about 120 children, where the training school girls receive their practice in teaching. An attempt is being made to substitute India materials for foreign, so far as possible, in the hand-work classes, etc. These children come mostly from very poor families, who live in small huts, and it was very nice to see how happy they were in nicely-furnished school rooms. Oh, and they did love the story of the three bears. It is just as nice in Marathi as in English, and they heard it, and told it, and acted it, and talked about it, too.

There are now two big criminal tribe settle-

ments at Sholapur, and it was very interesting to see the work in them. This is where Mr. and Mrs. Strutton are working. Each settlement has a class of about 400 children. The missionaries there find some difficulty in getting the children to school, for there are 4000 in the settlement. An old woman is employed to sit at the school gate and keep children from running home once they have been brought there, and another woman is employed to comb the hair of the children who come with it



F. R. Killey.

Bro. Killey has just entered upon his work in India. Last November our brother received the Diploma of the College of the Bible, Glen Iris. In addition to his work in that institution, he took a year's study in America.

untidy. Then twice a week each teacher goes with his or her class to a bathing-pond, not particularly to teach the children to swim, but to see that they have a bath, because their parents do not think this is very important.

Sholapur has a population of 115,000, and a large proportion of the people work for ten hours a day in the cotton mills, of which there are five or six. I was able to go with some of the teachers and training school girls to visit one of these on the Saturday morning. In this mill there are 7000 people working, and it is under Indian management.

On Sunday we saw all the classes in the grade Marathi Sunday School. I expect there were about 300 present that morning.

I am kept busy with study and school work. My days go somehow like this:—Rise, 6 a.m.; 7 to 8, general school work; 8 to 10, Marathi study; 10 to 11, Marathi study; 11 o'clock, breakfast; 12,

family reading and prayer; 12.30 to 2, school work or rest; 2 to 3, Marathi conversation; 3.15 to 4.30, English class; 4.30 to 5.30, sewing clas. Letter-writing has to fit in with sewing, etc., some time in the evening.

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

- Victoria: J. E. Allan, 41 Bennett-st., North Richmond. 'Phone, Haw. 1923.
R. Lyall, cor. Ievers-st. and Park-ave. Royal Park, Vic.
- New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield; or, J. O. Holt, 46 Martin-place, Svdney.
- Queensland: Secretary, H. W. Hermann, Railway Parade, Nundah; Treasurer, J. Coward, "City View," Exeter-st., West End, Brisbane.
- West Australia: W. H. Clay, 9 Chester-st., Subiaco.
- Tasmania: James Foot, 14 Balfour-place, Launceston.
- South Australia: F. Collins, 48 Amherst-Av., Nth Norwood. 'Phone, Norwood, 1501

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Victorian Women's Executive.

The usual monthly meeting was held in the hall, Swanston-st., on March 3; attendance, 70. President, Mrs. Kemp, occupied the chair. Devotional exercises were led by Mrs. J. W. Baker, who gave some nice thoughts taken from Mark 8. Soloist, Mrs. C. Taylor.

Minutes of previous meeting read and confirmed. Correspondence included letters from Mrs. P. Pittman, Mrs. Leach, Mrs. Cosh. Apologies: Mrs. Potts and Mrs. Clare. Sympathy expressed for those who mourn the loss of loved ones.

Conference programme to be left in hands of the Council.

Mrs. Moysie told of her visit to Tasmania, and of the meetings in connection with the jubilee.

The Women's Conference will be held in the chapel, Lygon-st., on Wednesday, April 12.

Additions from Bible Schools: South Melbourne, 1; North Fitzroy, 1; North Richmond, 1; Prahran, 2; Coburg, 1; Burnley, 4; North Carlton, 1.

Home Mission Committee visited the Brighton church during the month. Items of interest were given by Mrs. Blakemore, Mrs. A. Lyall, and Mrs. S. Lee. A very happy hour was spent in fellowship with kindred minds.—L. Pittman, Supt.

General Dorcas had a good number of workers, and a fine day's work was done, a large pile of garments completed, and a number of parcels arranged for distribution. We acknowledge with thanks a valuable parcel of material from sisters at South Yarra, and a welcome donation of £1/1/- from North Fitzroy Dorcas Class.—A. M. Moysie, Supt.

Prayer Committee visited Hawthorn. There was a nice gathering, several sisters taking part. Those present felt that a very helpful and pleasant time had been spent in praise and prayer.—M. Trinnick, Supt.

Isolated Sisters' Committee has written 42 letters.—N. Ray, Supt.

Hospital Visitation.—The committee, Sisters Myers, Cameron, Northeast, Smith and Stewart, have visited the various institutions; 34 visits all told. Books, fruit, eggs, flowers, distributed to the patients.—S. Myers, Supt.

Next meeting of Executive will be held on Friday, March 31, when a full attendance of delegates is expected. Conference business will be dealt with.—L.R.

Women's Mission Band Statement, October to March.—Receipts: Emerald, £2/5/-; Middle Park, £2/1/-; Gardiner, £2/16/-; South Yarra, £2/13/6; Swanston-st., £8/0/6; Lygon-st., £3/5/6; Essendon, £5; Brighton, £2; Hawthorn, £8/15/-; Bambrora-road, 14/9; Windsor, 15/-; East Camberwell, 10/6; South Melbourne, 8/-; Moreland, 7/-; Carnegie, £1; Prahran, £1/11/9; Brim, £1/14/6; Total, £43/18/-. Expenditure: Paid Mr. Bagley, for Home Missions, £21/19/-; Paid Mr. R. Lyall, for Foreign Missions, £17/11/3; Paid Mr. R. Ennis, for Bible College, £4/7/9; Total, £43/18/-.—G. Hayward, Treasurer.

South Australian Sisters' Auxiliary.

Meeting held in Grote-st. on March 2. The devotional session was in the hands of Mrs. B. W. Manning. After the usual exercises Mrs. Manning read a short paper, emphasising the great love of Jesus, as evidenced in an incident recorded in John 21. Love was the keynote throughout.

We were all pleased to have Mrs. Cherry preside over the business session, after an unavoidable absence. Minutes of previous meeting were read and confirmed: 36 delegates responded to the roll call.

Sunday School Additions.—Cottonville, 17; Mile End, 4; Norwood, 1; St. Morris, 7; York, 1.

Treasurer's Report (Mrs. Bond).—Receipts for February: Collected by Committee for Home Missions, £2/3/9; collection, £2; in hand, £7/5/8; total, £11/9/5. Received for Foreign Missions, £2/18/10; in hand, £9/6/9½; total, £12/5/7½. General Fund, £5/14/8½. The collection realised 18/8½.

Home Mission Report.—Miss Garland reported

having received answers to letters written to country churches, one of special note from a sister at Broken Hill, where they have had for so long to battle against difficulties and discouragements, and mentioned she and her committee purpose keeping in touch with isolated sisters, so they may feel one with us in our aims and interests. Miss Garland expressed pleasure at the Home Mission rally in March, and grateful for the sum realised to keep the gospel in the home land spreading. The amounts received are as follows:—Collection at March meeting, £2/0/6; from Mile End, 3/6; and from Unley, 5/-. The report concluded by reminding the sisters of the Easter offering of one shilling from members for Home Missions.

Hospital Report.—Mrs. Young reported the following visits had been made:—To the Adelaide Hospital, 24; to the Children's Hospital, 10; to Home for Incurables, 9; Sick and Aged, 69; Private Hospitals, 19; Keswick, 6; Cancer Block, 14; Consumptive Home, 9; Old Folks' Home, 5. Since last report Christmas gifts, and the usual sick comforts, have been given away. Mrs. Young thanked the Croydon sisters for 10/- sent for Christmas cheer for the old folks.

Dorcas Report.—Mrs. Cant reported she and her committee visited the York sisters on their opening day, and found them working for those in need, as well as making garments for inmates of Children's Hospital. Pleased also to report the Dulwich sisters are doing all they can to assist those in need.

Literature Report.—Mrs. Prisk reported having sent one box of books and thirty bags of sweets to the children at Barmera, River Murray, for Christmas, also a parcel of papers and magazines. Mr. Mudford has gratefully acknowledged these. To Mr. Wilkinson, for men and families on the East-West line, a large bag of papers and magazines, which has also been gratefully acknowledged. Mrs. Langlois, from Maylands, has offered to assist in sorting and sending away parcels in place of Miss Wilkinson, who helped so much in this work last year. All literature to hand has been sent away, so to continue this good work fresh supplies are necessary. The churches to supply the next batch of literature are Grote-st., Henley Beach and Mile End.

Obituary Report.—Mrs. Southgate reported the following sisters had been called home:—Mrs. Gatley and Mrs. Cooper, from the church at Croydon; and Sister Stacey, from Maylands.

A letter was read from the present secretary, resigning her work, owing to absence from the State for six months, and Mrs. A. J. Gard was unanimously elected to fill the vacancy, with Miss Grant as assistant secretary. Mrs. T. Hagger was appointed leader of the next devotional session. The meeting closed with prayer by Mrs. Mauger. Correction.—In report of March meeting, five S.S. additions were reported at Grote-st. It should have been five at Dulwich.—V. B. Thompson, 12 Kintore-st., Mile End, S.A.



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News of the Churches.

Queensland.

West Moreton District.—The closing meetings of Mr. Rodger's term of service are a season of great blessing. Marburg: Mrs. Norman Kickbusch, wife of Bro. N. Kickbusch, came out for God on March 12. Mount Walker: Mrs. Nuffer received the hand of fellowship; four confessions and eight baptisms on March 14. This meeting at Mt. Walker crowded out. Sister Mrs. Bade is undergoing a serious operation in the Ipswich Hospital.

The church at Toowoomba on March 12 was greatly edified by the exhortations of Bro. Burns. Bro. McEwen was given the hand of fellowship. One young woman made the good confession at night. At Harlaxton Bro. Browning conducted the gospel meeting. Five new S.S. scholars. The church is working in conjunction with the other churches in conducting a simultaneous mission; meetings bright and helpful.

At South End, Toowoomba, on March 12, one was received into fellowship. The morning meetings are increasing in numbers. Bro. Stitt exhorted. The church has prayed for an organist, and God has sent along one who wishes to be obedient in baptism, having previously made the confession. Bible School numbers are swelling. Open-air work has been hindered by storms. Gospel meetings are drawing strangers. Bro. A. Coleman gave a good address on "A Contrast in Crowds." Cottage prayer meetings are well attended. Much personal work is effected.

Tasmania.

Launceston is having splendid meetings. Twelve confessions since last report. On Lord's day evening, March 12, Bro. Baker's subject, "Is Baptism Essential to Salvation?" resulted in seven making the good confession—four men, two women, and one young man, five of whom were immersed, the remainder to be immersed next Lord's day evening. Splendid interest is being maintained.

On March 8, the Dover church held its business meeting, which was well attended. The reports showed an increase for the year of 18 by faith and baptism, while the Lord's table had been set up in three new places—Southport, Loon River, and Leprena, a promising field. The treasurer's report showed £154/3/10 passed through the church for the year. The Campbell-Stewart tent mission gave the church a spiritual uplift. Bro. D. Stewart is the evangelist for the ensuing year.

Geeveston meetings have kept up well since last report. Bro. Campbell has been away conducting a tent mission at Dover. During his absence Bro. Woolley and Byard, of the local church, and Bro. Hurburgh (Hobart), conducted services. Bro. A. C. Garnett gave an interesting address on China. At the annual business meeting of the church on Feb. 22, the following were appointed: Deacons, Bro. A. Studley, G. Rowe, J. Byard (treasurer), T. Geeves, F. Bellette, A. Clark, and F. Ashlin (secretary). H.M. offering amounted to £8/12/9. Bro. Nightingale, of Hobart, commenced a tent mission on March 5. Bro. Campbell (Geeveston) and Stewart (Dover) are also assisting. Meetings are fairly well attended every night.

West Australia.

At the time of reporting, Maylands was in the last days of the Harward mission, a time of great spiritual blessing to the church and community. Bro. Harward preached powerfully. Our position is better known in the community than ever before. The meetings in the tent for the most part were well attended. Exceptionally hot weather has interfered with the closing services in the chapel. Eleven have taken their stand for Christ; others are inquiring. So far, some thirty have linked up as "rope-holders." Others will do so. Home Mission offering to date, £26.

Bro. Payne, of Fremantle, addressed Subiaco church helpfully on March 12. Sister Cameron, of Collie, was present. On March 15, a fine number gathered for prayer and Bible study. Sister Malcolm, of Carrolup Native Settlement, gave an in-

teresting account of the work. Bro. Clay also gave a helpful talk. At the conclusion a mother and grown-up son made the good confession. The father and son were baptised the previous Wednesday evening. This family has been in active Christian service for some years, but through the instrumentality of Bro. Clay has been led to walk in the more perfect way. The church has during the past year raised the sum of £110 for Foreign Missions. This includes money for the support of orphans, etc.

South Australia.

At Wallaroo Tuesday and Thursday evenings' meetings the usual number gathered. On Sunday Bro. Ingham preached morning and evening. There were three or four visitors at the morning service, one coming from Moonta, and another from Lochiel.

The church at Barmera has contributed £5/6/6 toward the annual offering for Home Missions. The brethren have been encouraged by Bro. Horsell's visit of March 5. The new Sunday School at Cobdogla is in a healthy condition. The rally of Reds and Blues at Barmera is causing much interest among the scholars. The Blues are in the lead. Church services are poorly attended.

Croydon harvest thanksgiving services on March 5 were a great success. Bro. Wilson preached effectively at both services. Produce donated was distributed among needy cases, and the Children's Hospital. A local church paper has been published, and promises to be of real service in many ways. One of the Sunday School scholars—Joyce Dempster—was accidentally killed on the afternoon of 18th, while at play. Much sympathy is felt for the parents.

At Norwood, Sunday was the occasion of the C.E. Society's anniversary. At the morning meeting Bro. Hagger gave a very fine address. One brother was received by letter. Several visitors present. In the evening Bro. Frank Glover presided. Bro. A. Godden and Beiler gave short addresses. Miss Luckman rendered a solo very feelingly, and the choir gave special items. During the week the aged Bro. Wells was called home to higher service.

Farewell services were held at Hindmarsh on March 19. Bro. Cuttriss addressed all meetings. Splendid attendance in the morning, and in the evening about 450 people assembled to hear a magnificent gospel message. One young lady made the confession. Bro. Cuttriss was due to leave by Melbourne Express on Tuesday, March 21, en route for New Zealand. On the Wednesday evening previous a lantern lecture entitled "With the A.I.F. at Home and Abroad" was given on behalf of the cricket club by Bro. Cuttriss.

At Goolwa very successful harvest thanksgiving services were held on Feb. 26. Bro. H. R. Taylor, of Glenelg, spoke at both meetings, and also on the Monday night. Large attendances; inspiring messages; fine display of produce. At close of the Monday night's meeting the produce was sold, realising £1/17/6. This amount has been forwarded to Foreign Mission Committee. Bro. Horsell conducted services on 12th inst. His messages were instructive and helpful. The help of Bro. Pearl, Garrett and Ludbrook during past month was appreciated. Home Mission offering, £13. Bro. Percy Shipway met with a serious gun accident, receiving the full charge of shot in hip. His condition has been very critical, but reports give hope of a complete recovery.

At Mile End on Wednesday last the officers met to consider a scheme for extension and replies received. Decided to purchase land at Cowandilla, 100 feet at £2/2/- per foot, also to accept the offer of Bro. Wyatt to loan a room 20ft. by 15ft., and prepare same for use as a Bible School, in the neighborhood as a preliminary to building, about 20 scholars offering. Great meetings on Sunday, J.C.E., 57 present; Endeavorers brought quite a large amount of groceries for a deserving case in the district. Those in charge appreciate the ready and bountiful response. At the meeting for wor-

ship three were received into fellowship from Hindmarsh. Bro. Butler exhorted, as Bro. Manning had voice trouble. Offering taken for Grote-st. building fund. Result, £5 to be sent. Bro. Manning announced that next Sunday would finish his first year at Mile End, that he would be away at Conferences at Moonta and Tumbly, and up to date 98 had been added to the church by letter and faith and baptism, and 4 were awaiting baptism, so that the year's work had resulted in over 100 being added, and his desire was that this should be the aim with the Lord's help for next year's labor. Men's meeting at night. Building packed. About 50 male voices in choir on platform. One confession at the close.

At St. Morris on March 6, the choir rendered the cantata, "The Rolling Seasons," to an appreciative audience. March 19, E. J. Paternoster preached farewell addresses. A young girl made the good confession. At the morning service three were received into fellowship, one by transfer, two after recent baptism. With deep regret the church parts with the services of E. J. Paternoster. The Home Mission Committee cannot finance the work, hence the necessity of further part-time service. Bro. Paternoster carries with him the prayers of the church for the work at Hindmarsh. W. Garrett will succeed E. J. Paternoster. Bible School membership now stands at 199.

The Berri church has been strengthened by receiving into fellowship Bro. A. Gray, from Maylands, and Sister J. Stidiford, from Balaklava. H. J. Horsell was in this field from March 4 to 9, in the interest of Home Mission work. He visited the new Sunday School opened by Bro. Muddford at Cobdogla, also the work at Barmera, on March 5. A C.E. rally was held at Berri on March 8. The Methodist Society and the newly-formed Winkie Society were well represented. Bro. Horsell spoke on "What C.E. Owes to the Church." After the rally a baptismal service was held. Bro. Horsell, by the request of the evangelist, Bro. C. H. Hunt, baptised his daughter Marjorie and three other young women who had confessed at Winkie the previous week. The Winkie C.E. Society meets Sunday evenings, and is doing a very fine work, providing an evening service which is greatly appreciated. Bro. Hunt visits once a month, giving a consecration address. The school is growing, and a new room is to be erected to meet the need. A week-night prayer and Bible study meeting has been commenced. Home Mission offering for Berri and Winkie is closed at £25/6/9. A Young Men's Bible Class has also been started at Berri, and meets in the manse under the leadership of Bro. Hunt. Very healthy progress is being made in all departments of work, particularly among the young men.

New South Wales.

Splendid services at Belmore on March 19. A. E. Forbes exhorted the church. At the close of a large service, four made the good confession, three of whom were baptised immediately. One received into church membership.

City Temple reports good meetings on March 19. At conclusion of a powerful gospel address by Bro. Eaton, five of the scholars from the Bible School came forward. The church and school annual picnic was held at Athol Gardens on Saturday, and was well attended, and a most enjoyable time spent together.

South Kensington morning meetings are fair. One lady was baptised on Sunday, 12th. Bro. P. W. Dixon has been appointed evangelist, and Bro. E. Smith re-elected secretary. Soul-inspiring prayer meetings are held every Wednesday evening. Bible School is continuing in fine spirit with Bro. Dixon as superintendent.

Hurstville had splendid services on Sunday. Bro. Clydesdale exhorted. Two received into fellowship by faith and baptism. Monthly young people's service at night, when Bro. Crossman preached on "The Scarlet Sin" to a full church. A husband and wife made the good confession. One married sister was baptised. Presentation of prizes to the scholars of the Blakehurst school on Saturday afternoon. It is hoped that soon the way will be open to commence the gospel services in this needy field.

At Chatswood on morning of March 12, Bro. Webber gave a stirring address on "Ye are my witnesses." At the gospel service there was a good attendance, Bro. Robbins being speaker. On Sunday, March 19, Bro. C. C. S. Rush conducted both meetings. In the morning he spoke on "The Wedding Garments of the Saints," and at night on "Some Popular Fallacies." Fair attendances at all meetings.

Meetings at North Sydney continue to be well attended. Last Sunday morning Bro. T. Morton delivered a much appreciated address, and in the evening Bro. Plummer powerfully presented the gospel to a congregation of 120, after which two made the good confession. The church regrets to announce the passing away of Sister Mrs. Miller, after a long illness, and extends sympathies to the bereaved family.

Third week of Marrickville mission commenced on Sunday, 19th inst., splendid interest and attendances being maintained. Bro. Whelan addressed the church in the morning, and five who were recently immersed were received into fellowship. In the afternoon Bro. Whelan addressed a meeting of parents and scholars. The evening gospel service was a record for attendance. At the close of a forceful address by Bro. Whelan on "People Christ Cannot Save," three took their stand for the Christ. Two baptismal services were conducted on 19th, when nine were immersed by Bro. Crisp. To date there have been 25 confessions and 15 immersions.

Victoria.

At Emerald last Lord's day morning five were received into fellowship who were previously baptised. At the evening service one made the confession.

Bro. Chas. Morris, of Brighton, spoke at Ballarat on Sunday morning. Number of visitors present. At night Bro. Benson at Mount Clear, Bro. Combridge at Peel-st., Bro. Connor at Dawson-st., preached the gospel to fair meetings.

At Dunmunkle two marriages were celebrated recently, Miss Bessie Smith being united in marriage to Harold J. Newell, and Miss Myrtle Duckett to Mr. D. Campbell-Smith. Mr. W. Eagle, Brim, officiated at each event. The above young people will continue to reside in the district.

Bro. Parslow continues to give splendid addresses at Croydon. Several non-members present lately. Fellowship with Bro. McIvor, of Prahran, and Bro. Hardie, of Mornington, has been enjoyed. The sympathy of the church goes out to Bro. W. Gill, who lost his brother as a result of an accident.

At Horsham last Lord's day the church was favored with a visit from Sister Tonkin. Large attendances at both services, and intense interest shown as Sister Tonkin gave extracts of her work in China. An enjoyable social was given by the Sisters' Sewing Class on 15th inst., in the Temperance Hall.

Bambra-road had splendid meetings on March 19. Bren. Sheehan and Jellett, and Sisters Maloney (W.A.) and Gregson, present from sister churches. 150 scholars at Sunday School. Magnificent address by Bro. Haddon morning and evening. Three more confessions. Three who made confession previously were immersed. Bro. Haddon's splendid work is making itself felt in the district.

Northcote held their harvest festival on March 19 with splendid congregations at all services. Bro. Clark, of Essendon, exhorted at worship meeting. At the gospel service W. H. Hinrichsen gave a splendid message. Mrs. Press rendered a sweet solo. Many visitors attend morning meetings. Recently a concert was held to raise funds to furnish the preacher's study, at which function a presentation of a nice travelling-rug and straps was made to the organist, Sister Miss M. Amery, by Bro. Jos. Collings, on behalf of the church, for her untiring efforts in the work. The Bible School and K.S.P. Club, under the leadership of Bro. Marriott, are in healthy condition, and other auxiliaries of the church are doing well. Bro. Hing was called home last week; the deepest sympathy of the church goes out to the loved ones left behind.

Windsor services for the past two Sundays have been very helpful. Mr. Blakemore was present on 11th inst., and gave an inspiring address. The church enjoys the splendid sermons of Mr. Dawson. Solos by Misses Barrett and Ratten and Mr. Eastward have been much appreciated. A very enjoyable evening was spent on Tuesday, 14th, which was the anniversary of the Windsor Friendly Club.

Good meetings at Swanston-st. last Lord's day. Amongst visitors were Sister Miss Mary Thompson and her brother-in-law and sister, and Bro. and Sister Black. Bro. J. E. Thomas gave an excellent message. In the evening the attendance was large, and Bro. Kingsbury's sermon impressed everybody. Bro. and Sister D. M. Wilson, of Perth, were present. The choir rendered special music in excellent style.

At Castlemaine the harvest thanksgiving services on Sunday were a great success. The gifts of produce were many and varied, all tastefully arranged by Bro. Mitchell. Bro. Clipstone preached a fine address in the evening on the parable of the rich farmer, to a crowded meeting, and the special singing was much enjoyed. It has been decided to hold a tent mission about the end of April, Bro. Paternoster being the evangelist.

Delightful service on Sunday morning at Lygon-st. Bro. and Sister D. M. Wilson, from W.A., were present, Bro. Wilson presiding. Our brother and sister are linked up with the earliest history of the Lygon-st. church, and it was a pleasure to meet them again in fellowship. Bro. Horace Kingsbury, who gave a helpful exhortation, prefaced his address with words of welcome. Fine attendance at night, when Jas. E. Thomas delivered a splendid discourse upon "Jesus, the Divine Healer."

Hawthorn held harvest thanksgiving services on Sunday. The fine display of fruit and vegetables, tastefully arranged, provided a beautiful object lesson, from which Bro. Scambler preached, in the morning on "Fruit of the Spirit," and at night, to a crowded meeting, on "The Harvest of the Soul." Two confessions. Offering for the European Relief Fund, £5/14/-. A young married couple from Middle Park received into fellowship in the morning. W. F. Nankivell has accepted engagement as assistant minister with the church.

Great meetings at Kyneton on 19th, the occasion being the visit of Bro. H. H. Ball, of the College, and his wife. Special interest was shown by the public, and they attended in large numbers. Subject at the afternoon service, "Greater things than these." At the evening service the building was full, the attendance constituting a record for some years. Bro. Ball's powerful message on "Believing a Lie" held the attention of all. A quartette and solo were rendered, the latter item being sweetly sung by Sister Mrs. Cockroft. Brethren from Taradale and Drummond greatly helped by their presence.

The church at Brim enjoyed very happy meetings during Conference, which was held on March 12, 13, and 15. The presence and assistance of Bro. J. E. Thomas at each service, also Bro. Reg. Ennis at the meeting on the 15th, were appreciated. Excellent addresses and exhortations were delivered by these brethren, which proved a wonderful help to all. During those meetings six scholars from the Bible School made the good confession. On the 19th, the six scholars, and a young man from Wilkur, were baptised. Both services were good, and Bro. Eagle spoke encouragingly to the church.

Footscray preacher, Bro. E. G. Warren, resumed preaching on Sunday after his well-earned rest. The meetings were good all day, particularly the Bible School, which is in a flourishing condition. The preacher began a series of Easter addresses at night. His subject was "Peter's Fall." The choir and orchestra did remarkably well. The Girls' Guild are doing splendidly, under the guidance of their new instructor. Bro. and Sister McDonald laid to rest their beloved father last Monday afternoon. All deeply sympathise with them. The church are grateful to the brethren who have occupied the platform whilst the preacher was away.

At Maryborough there were seven decisions and five restorations at the conclusion of Bro. Hinrichsen's address on "Which is the Right Church?" making 25 to date. Meetings have been good all through the week; tent crowded on several occasions, and many listening outside. Interest good and prospects bright. Ten new scholars enrolled for the Bible School on Sunday. Visitors present from Mildura, Echuca, and Essendon.

At Malvern-Caulfield on Sunday morning eight of the Paternoster mission converts and one formerly immersed were received into fellowship, and in the evening, after Bro. Illingworth's address, one elderly lady confessed Christ. The mission was brought to a close on Wednesday, 15th. There were 45 confessions, and two restored to fellowship. During a happy meeting Bren. Paternoster, Nankivell and Chipperfield were each given a token of appreciation.

Prahran reports fine interest, good meetings, and two added by faith and obedience. On Saturday, at 6.30 p.m., the tent was in order for the work of Sunday; 9.30 p.m. saw it levelled to the ground, the centre pole snapped, and the roof badly torn, necessitating disentanglement and stacking Saturday night and Sunday morning. A fine meeting in chapel at night, and close attention paid to Bro. Paternoster's address on "Our Position." Though tried in faith, the work goes forward. Prayers of the brethren are requested.

The half-yearly meeting of Dandenong church was held on Feb. 15. Bro. Anderson, evangelist, gave a very encouraging and helpful report. The church congratulated Bro. Anderson on his recent great success, he having qualified for his Arts degrees. Bro. Toyné was re-elected secretary. The church passed a vote of thanks to Bro. and Sister Ivory, of Benalla, who unselfishly agreed to Bro. Warmbrunn handing to the church treasurer the amount collected at the meetings for worship which were held whilst the latter was residing at Benalla. A social was held recently to say farewell to Sister Hirst and Bro. Milne, who were splendid Sunday School workers; also a welcome to Bro. and Sister Warmbrunn.

At Essendon the seventh annual meeting was held on March 8; full attendance; Bro. McGregor in the chair. Reports from preacher, secretary and auxiliaries showed extension of the work, and the interest taken in the cause. During the six months 7 were received into membership by letter, 6 by faith and baptism; losses 4, leaving a net gain of 9. The financial statement showed receipts for half-year, £348/9/11; expenditure, £350, leaving an overdraft at bank, £67/5/5. It was resolved that the church engage a full-time preacher, and overtures were made to H. G. Clark, the present preacher, to remain. With a view to the erection of a church building, the matter was referred to the officers to prepare a scheme and report to a meeting at an early date. Officers elected: Bren. Buckley, Larsen, Moss, Burdeu (treasurer); Bro. Jackson re-elected secretary. Lord's day, 19th, building filled at both services. In the morning Bro. Hinrichsen exhorted. The roll-call was well responded to. About 100 broke bread. Several visitors in the evening. Bro. Clark gave a splendid address. A woman made the good confession.

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OBITUARY.

FRANCIS.—The assembly at Maylands, New South Wales, have been called upon to part for a time with our consecrated, loyal, and unassuming Bro. W. C. Francis (son-in-law of our late esteemed Bro. and Sister Haldsworth, of Prahran, Victoria), who has been meeting with us since January, 1909, having been baptised into Christ at that time. He leaves behind to mourn his loss a widow, four sons, and two daughters, and relatives, brethren, and friends. We realise that he is now with Christ, which is far better. His mortal remains were laid aside at Rookwood Cemetery on Feb. 21, Bro. McDonald comforting the mourners at his late home and at the graveside. "So teach us to number our days, that we may apply our hearts unto wisdom."—J. McG.

MORRIS.—Bro. Archibald Morris entered into his rest on March 8, 1922. He had attained a ripe age, nearly 77 years; and for the greater part of that time he had served his Lord, showing an earnest desire to maintain the purity of the faith. Our brother was well known in Prahran, Richmond, and North Fitzroy, and other of the churches round Melbourne. He served the church in many ways, and for some years had attended to the preparation of the Lord's table, and prepared the chapel for the regular services. Bro. Wm. Judd officiated at the graveside, as he was laid to rest in the Cemetery at Cheltenham.

"Until we meet again before his throne,
Clothed in the spotless robe he gives his own;
Until we know, even as we are known.
Good-night."

—M., Cheltenham, Vic.

FOLLETT.—Sister Miss Violet Follett fell asleep in Jesus, after an illness of but a few days' duration, on February 20, 1922, at the early age of 22 years. As a young girl in the Bible School she gave her heart to Jesus during the visit of Bro. Scoville to Melbourne, and continued to manifest zealous Christian service, being faithful in the school as a scholar, and for a while as superintendent of the kindergarten, and as a helper in the choir. She was laid to rest in the Cheltenham Cemetery in the presence of numerous friends, Bro. A. E. Illingworth, officiating.

"Sleep on, beloved, sleep, and take thy rest,
Lay down thine head upon the Saviour's breast;
We love thee well, but Jesus loves thee best.
Good-night."

—M., Cheltenham, Vic.

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