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Foes of the Faith.

"Sanballat and Tobiah, and Geshem the Arabian, and the rest of our enemies."—Neh. 6: 1.

Jerusalem lay crushed under Babylon. The Temple was destroyed and the walls broken down. Then, after a time, Nehemiah undertook the rebuilding of those walls. It was a great work. He had a good position in the courts of the victors, but he took on a very difficult task. He had many hinderers to resist.

Types of the hinderers.

We may take the various characters spoken of in this chapter as types of those who seek to carry out their own aims, and actually block the advance of God's kingdom on earth. There are many foes of the faith and of the church to-day. There was Sanballat, who demanded credentials and laid great stress on proper authorisation of the toilers. He lessened their influence by speaking of the "feeble Jews," of their vain efforts to "revive the stones out of the rubbish." He raged and fumed. His anger was like the furnace of a Nebuchadnezzar, heated sevenfold hotter than ever. He taunted Nehemiah bitterly, and hindered him wantonly. Yet he invited him to meet and confer, but had no intention of working in union. He was like many who are talking of union to-day, but who by their attitude show that they think they have a right to apply another test than that Christ applied when he said, "By their fruits ye shall know them." They would forbid further work by those they think unauthorised. They forget that disunion is damaging the whole church, and that the various sects of protestant persuasion must unite or perish. Then there was Tobiah, the Ammonite, an outsider, who felt at liberty to sneer and scoff. He was one of servile origin, and he could utter coarse jibes like that, "If a fox go up it will break down their stone wall." The servile can never rightly estimate the work of free and earnest souls. Big conceit makes them big blunderers. They are busy only in the destructive, and would join hands with those who by assertion and sup-

erstition would place the church of to-day under a yoke of constant restraint and enfeebled movement. Slaves of the letter and the traditionary, they only hinder the advance of Christ's church into fuller light.

A desperate foe.

Another mentioned was Geshem, the Arabian, a wild, strong, predatory, murderous fellow, ready to cut down those who thought for themselves and would not recognise his domination. He was a type of those who accuse Christians of worshipping three gods instead of only the one revealed in Christ Jesus, our Lord. Such are making great turmoil for the church to-day and are sending emissaries to stir up strife and organise forces that may call for another Charles Martel to turn them back. The turmoil in Egypt and India is only a specimen of what may soon develop more clearly. Moslem power is marching. Mohammedans are more united than Christians. Every Moslem has a sense of brotherhood with other Moslems. That is more than can be said of those in so-called Christian nations. The Church of Christ must meet this foe. The cross must not pale before the crescent, unfurled in a wild Arabia. Gashmu was another big opponent (6: 6). The name, similar to that of Geshem, does not necessarily indicate the same person. He was of the herd of whisperers against the church. Most dangerous of all enemies. Personally of no importance, potentially he was a hinderer. His tongue was a poisoned arrow. He could suggest that Christians were only out for gain, that the church looked rather to rewards in this world than in the next, that those who gave no attendance on the service of God were just as good as those who sought to honor him. Again there was a man who dwelt in the temple, named Shemaiah, who sought to entrap Nehemiah. He was like men busy about the Bible, but lacking faith, attached to organisations, but caring nothing for moral advance, digging in a critical spirit, but sowing no seed of life and hope for the

perishing. They are the obscurantists, who cling to the literal and verbal rather than to the spiritual and enlightening.

Noadiah, the prophetess, again sought to put the builder in fear. An ascetic, with an odour of sanctity, she was a great hinderer. She was a type of many who profess through science or occultism to give peace. She would say, "Believe there is no wrong in the world, and there is no sin." She would pretend and assert and mystify souls, and foretell events, or pierce beyond the veil that hides the other world. She was a type of those who can see no good outside the range of her own coterie or special denomination, of those who suggest that Christianity has had its day, and all foreign missions are an impertinence. Cunning undermining, cruel hinderers, they hinder God's work. They help to oil the wheels of Satan's chariot, and damage souls. Still they test Christian character. For the truth-loving it is after all "better to have the devil's war than the devil's peace."

The church's best weapons.

Nehemiah shows us how to resist all such enemies. He placed good weapons in the hands of workers. The Bible, with freedom of research, is the best weapon for us to-day. Nehemiah placed sentinels to give warning. He told his workers to keep behind their defences. He pressed all into service. He inspired all with confidence in God. He insisted that there should be no parleying with the enemy. He enthused men and made them as unresting in toil as they were unceasing in outlook. He exhorted men to fearlessness, and gave a splendid example of personal courage. Workers to-day may well keep all these things in mind. The church has foes, but to attempt to publicly refute some falsities might spread doubts. To advertise would strengthen. Weeds grow without fertilisers. The church must go on, her knowing that Christ's word stands, "by their fruits ye shall know." Nehemiah's enemies were "much cast down" by his tactics (6: 16).

The walls were built. The temple of truth was secured. The crestfallen had to depart. It might have been said of her, as one said of Charles VIII. of France and his men in their expedition against Naples, "They came into the field like thunder, and went out like a soft shower." Thus will it be

with all the foes of the church. Let her go on fearlessly. She holds the treasury of truth that makes for the setting up of a kingdom of righteousness, hope, peace and life. She brings men into a true brotherhood, and links all to God.—Frederick Hastings in "Christian World Pulpit."

Life-Saving.

Ira A. Paternoster.

At almost all our watering places clubs have been organised for the purpose of life-saving. Quite recently we were privileged to witness an exhibition in which both men and women were taking part.

We were impressed by the careful preparation of the participants. They were well trained, strong of muscle, quick in action, and altogether made one feel they knew their business.

While watching the exhibition, we were led to make some observations, and have wondered since whether there might be a word of warning or encouragement if we passed them on.

To be orthodox, let us commence, "In the first place," what are some of the causes leading up to the formation of a life-saving crew? Not infrequently people misjudge their strength, and after swimming some distance, suddenly discover they cannot get back. *They are out of their depth!* Under those conditions the heart often fails, frequently with tragic results. A mother told us the other day of the drowning of her little lad under just such circumstances. Finding himself in deep water, his heart had failed, and he sank. We know something of this feeling. The other day while swimming we were growing tired, and thought to touch bottom and rest. But we were *out of our depth*, and just for the moment the sensation was not pleasant.

People will swim in dangerous waters. We see them making for the point marked "dangerous." At times they are encouraged on by an experienced swimmer, but he himself has gone so far that he cannot bring the neophyte back. We met a young lad once, a bright boy, wholly innocent of the fact that he was venturing into depths quite beyond him. He was building up a library, and was anxious to show me his books. Such depths! We tried to play the part of "life-saver" by suggesting that he put those books away with some camphorated moth-balls for about fifteen years, and by that time he might be able to fathom them.

While trying to swim across a piece of water recently, we found a determined current persistently drawing us out. It was a new and rather fascinating sensation until we found it difficult to get back. Had we continued to enjoy the experience heedless of the consequences, we should soon have become a subject for a life-line.

How foolish to play with a strong current running out to sea! How many wrecks

just because of this. Men play with the wine-cup to their eternal destruction. One of the most vicious of these currents is the public dance-hall. Why are so many church members willing to dance their soul to hell? Has the church lost its disciplinary powers completely? Or have young Christians the right to dance two or three nights a week, and then sing in church choirs, or teach in Bible Schools on the Lord's day? When we think of the atmosphere of the dance-hall and the atmosphere of the morning service, where we meet to remember His death until He come, we wonder how any Christian can come with such *sang-froid*. Many good people are anxious about this, and preachers find it difficult to speak out, but surely it is high time for a halt to be called.

There has been an epidemic of accidents lately through bathers being attacked by sharks, in more than one case with fatal results. The life-savers have done heroic work at these times. Efforts are now being made to catch the sharks, but what efforts are being made to-day against the great moral and spiritual "sharks"? We believe the greatest of these "monsters" is represented by the moving picture proprietor. Many people are convinced that the picture show has come to stay, while others, especially those making money at the game, say they have a wonderful moral influence! For many years we frequented the picture show, seeing pictures of various types. Because the moral(?) influence on our life was drawing us away from Christ we refused to attend, and ever since those days we believe our spiritual life has deepened.

When one considers the unwholesome disclosures made through recent happenings among movie "stars," we wonder that any loyal disciple of the Christ can countenance the system breeding such types of individuals. We would not condemn wholesale those who have given their lives to the production of films, but the system is full of danger, and is such a prolific source of sin and misery, we feel we are mild in our likening that influence upon society to the ravages of a Coogee shark!

There were other lessons we learned from that life-saving exhibition which we will not let pass. We were reminded that on this occasion it was just "show work," and that it was not really a drowning man being saved. But it took more effort in preparation and equipment than if it had

been the real thing. What a lot of energy is given out on "show work" to-day. The person being "saved" really ought to have been saving others, for he was not in a drowning condition at all.

We fancy the church to-day is engaged in quite a little of this sort of thing, and the real business is being neglected. Not infrequently our show work seems so important that we allow a person to drown before our eyes. Oh, I know we excuse ourselves by believing the fault is theirs, for not coming to the means of salvation, but we have learned this, that the successful life-saver often has to compel a person to be saved. A few years ago over in Gisborne, N.Z., a life-saving exhibition was being given, and the show work absorbed so much time that the person who had gone out to play the part of the drowning man did actually drown right in the eyes of the "crew," and a great company of onlookers. How very great is our responsibility! So much show and so little real work. What does it matter, any way, about the decorations? They play no part in life-saving.

Just one other lesson. The leader rushed out into the deep water while the others played the line out, and later hauled it in again. Team work we call it. It is an expression the church has borrowed from the athlete world. Yet how necessary. Preacher, officers, members in one holy bond of union. How often the preacher is left to rush out into the deep and haul in quite unaided! Words of criticism are plentiful, words of appreciation few. Criticism is the spirit of the age. Newspapers are "after" the leader in politics, and are never happy unless finding fault. If it is not the "shipping muddle," it is the "immigration muddle," or by way of change, the "Canberra muddle," but "muddle" it must be, until we wonder why our editors do not offer themselves for the position of Prime Minister, or at least Minister of Marine, Immigration, etc. This same spirit has manifested itself in the church also, until here we are finding ourselves guilty of the same thing. And is not that true of life? "Take heed lest ye fall." Yes, there it is. The preacher is too broad or too bigoted, too coarse or too cultured; too diplomatic or too dogmatic. The officers are too officious or too inefficient, too eager or too easy; the members are too listless, careless, phlegmatic. So team work is broken and souls are lost. Even in the broad inter-church world the same is true, for in our seeking to extract the splinter from the eye of our ecclesiastical brother, we are sometimes hindered by the log in our own.

Jesus Christ sent us forth as life-savers, not for the entertainment of the crowd, but in dead earnest, and only as we see the fields white unto harvest, and see shepherdless sheep open to the attack of wolves, and seek to save them for the Master's sake, will we justify the name we wear. "Go ye therefore, and disciple all nations; and lo! I am with you always, even unto the end of the age."

The Personality and Work of the Holy Spirit

J. Plummer.

In considering the above subject there are two things of paramount importance; the first is acceptance of Jesus Christ as Saviour, the second relates to the nature and guidance of the Holy Spirit.

Without the former one cannot be a Christian; without the latter one may have faith but no works, a belief with no signs following; one may be out of real, living touch with the Lord.

We propose therefore to examine some of the scriptural teaching concerning the Holy Spirit, with a view to answering a question often raised, as to whether this Power is personal or no.

The promise.

The fullest information is from the lips of Jesus, as recorded in that memorable last prayer and discourse in John 14-17. Here Jesus tells his disciples that he is going away, but bids them not to be troubled, as he will come again, and receive them unto himself. "Meanwhile," he adds, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter... even the Spirit of Truth." From this promise we learn three things: (1) That the coming of the Comforter is contingent upon our loving Jesus and keeping his commands; (2) That our Lord likens the Holy Spirit unto himself—saying that the Spirit will be *another* Comforter, even as Jesus had been their stay and comfort while with them during those three years of ministry, and (3) that this Holy One would come from the Father, and therefore would come with the approval of the Father—"I will pray the Father, and he will send...."

Further, Jesus speaks of this Comforter as "he," "him," adding that he will do things that can only be done by one possessing personal attributes. He "would teach," "bring to your remembrance," "bear witness of me," "reprove the world of sin, righteousness, and judgment to come," he "shall guide," "shall hear," "shall declare," "shall glorify me," and "shall take care of mine and declare it unto you"—here are a number of different attributes showing the Spirit's action and involving power, intelligence, and discrimination.

The test.

To illustrate, let us briefly examine one of these promises: "The Holy Spirit," says Jesus, "shall testify of me"—by applying that simple direction we may obtain much insight into the work of the Comforter, (a) through an individual, and (b) through an organisation or movement claiming to be of God.

(a) The Christian who is Spirit-led will be content to work for the Master unthank-ed, and even unnoticed; he will never be happier than when—himself unseen—he can point others to Jesus, testifying of him.

(b) The movement or teaching that is truly of God will testify of the Saviour—in this way one can test, for example, Spiritism by putting the simple question, "Does Spiritism point men to the Saviour or not?" Apparently the reply is in the negative, judging from the following typical Spiritist teachings: They say "Christ was nothing more than a medium of a high order," "the teachings of Spiritism supersede, and are an advance upon the teachings of Christ," or again, "Jesus was not divine, and is now an advanced spirit in the sixth sphere."

Contrast this teaching with the inspired words of Peter, recorded in Matthew 16: 16, or apply John's test of 1 John 4: 1-3, and it will require no special discernment to enable one to decide that the spirit of Spiritism is not the Holy Spirit, the Comforter, for the spirit that does not confess Jesus as the Christ is not of God.

Some working principles.

There are other ways in which one may recognise the guiding hand of the Holy Spirit.

(a) Guidance or instruction from this source is always "on time," never too soon nor too late. Thus, in the eighth chapter of the Acts of the Apostles is recorded the instance in which Philip is led by the Spirit (verse 29) to join the eunuch in his chariot just at the moment when the eunuch was reading from the 53rd of Isaiah, and was needing that "some man should guide him." Had Philip been an hour too soon or too late he would probably have missed the eunuch altogether, whilst even a few moments might have lost him that psychological opportunity when the Ethiopian was in the mood to welcome guidance from a stranger.

(b) The Holy Spirit, and individuals led by him, always finish their appointed tasks. Work undertaken is not dropped upon the least provocation, but is carried through to completion. There are human endeavors, lacking the hall-mark of the Spirit, which had better have been without beginning, since apparently they are to have no ending.

(c) Guidance about which we have doubt will become more insistent and clear if made subject to continued prayer. In this connection, "when in doubt, do nothing," except just wait trustfully upon the Lord until the leading is clearly perceived to be of the Spirit. It is well to remember that while worldly voices are loudly clamorous in attracting our attention, the voice of the Spirit is best heard in the silence of communion and divine contemplation.

(d) When one is led by the Spirit, the angel of the Lord goes before and prepares the way. The way may seem at first impossible, but when the Lord requires a service at our hands, he will surely provide the means and open up the path. Thus in Genesis 24, the same God who directed Abra-

ham's servant upon his difficult quest of finding a wife for Isaac, also led Rebekah to the well, and moreover so guided her that she did just those things which were a sign to the servant that his mission was accomplished. The servant being "in the way," the Lord had sent his angel before (see verses 7 and 27).

Lastly, even as we know the possibility of causing grief to earthly friends, so we may—by indifference or disobedience—grieve the Holy Spirit; this done, much resultant pain, tears of contrition, and anguish of soul may be ours ere we again feel his gentle and ennobling influence! Whereas, by receiving him gladly, sorrow may be turned to joy by the alchemy of his touch, "for," said Jesus, "ye shall weep and lament (at my departure) but when he, the Comforter, shall come, your sorrow shall be turned to joy!"

"Come, Holy Spirit, Heavenly Dove!
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

To summarise.

We have seen that the Holy Spirit proceedeth from the Father, and is likened unto the Son; that by nature he is a Spirit, possessing supernormal powers; a Holy Spirit, with divine powers—for how else could he "reprove the world of sin, righteousness, and judgment to come"? His acts show intelligence and discrimination, they are in harmony with other true revelation in pointing men to Christ; he (the Comforter) is always in effective evidence at the right moment, completes the work he undertakes, and becomes truly a Guide and Comforter to those who are prayerful.

Can we do other than give him equal place in our hearts with the Father and the Son? Not as "thing," but as "person"—the third person of the Trinity. In so doing we but recognise the position accorded him by Jesus when he said, "Go... preach... baptising in the name of the Father, and of the Son, and of the Holy Spirit."

Upon Easter Day.

I.

Rise, Heir of fresh Eternity,
From thy virgin tomb!
Rise, mighty Man of wonders, and Thy World
with Thee,
Thy tomb the universal East,
Nature's new womb,
Thy tomb, fair Immortality's perfumed nest.

II.

Of all the glories make Noon gay,
This is the Morn;
This Rock buds forth the fountain of the streams
of Day:
In Joy's white annals lives this hour
When Life was born,
No cloud scowl on His radiant lips, no tempest
lour.

III.

Life, by this Light's nativity,
All creatures have;
Death only by this Day's just doom is forced to
die,
Nor is Death forced; for may he lie Throned
in Thy grave,
Death will on this condition be content to die.

—Richard Crashaw.

For Sober Children and a Happy Nation.

A. J. Fisher.

"If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy and not the man."—Theodore Roosevelt.

This dictum of Roosevelt is being acted upon more to-day than ever before. Child welfare work is now being given a prominence which was undreamed of years ago. When Queen Victoria came to the throne there was not a single act on the British Statute Book framed for the children, but before her reign ended she set her sign to over one hundred Acts. And now, in all parts of the world, we hear of work for children being conducted upon a scale hitherto unknown. Child welfare work, in fact, is at present one of the chief activities of all advanced communities, and we are not surprised to hear of Baby Clinics, Free Kindergartens, Baby Weeks, Junior Technical schools, etc., and to see the development of movements such as the Boy Scouts, Girl Guides, etc. The late N.S.W. Minister for Education had a Child Welfare Bill, various Health Departments are examining into the causes of infantile mortality, and practically all churches are now specialising in their Sunday School Departments. The first batch of Dr. Barnardo boys ever sent to Australia as prospective young Australians arrived recently, and another contingent of 50 has been sent for.

In view of all the above facts, it is surely accepted as most appropriate that our interest in the young people should also include the teaching of temperance truths. Consequently, special attention is now being given to this work, and the Australian Band of Hope and Young People's Temperance Union is developing the campaign for temperance and prohibition, among the children of Australia. This campaign is developing along the following lines:—

1. Collecting facts regarding temperance and prohibition as related to young people.
2. Preparing supplies and helps for societies and workers among young people.
3. Planning a pledge signing crusade.
4. Conducting educational meetings wherever possible, in public and Sunday Schools, in societies and open-air.
5. Organising temperance societies and lodges among young people.

There is abundant evidence concerning the need and value of such work. Wherever liquor reigns, children suffer. The following testimony from men who know is most impressive. Read it carefully:—

"In 60 to 70 per cent. of the cases dealt with the chief cause is drink."—A. W. Green, N.S.W. State Children's Relief Dept. In 1920 there were 17,000 cases at a cost of £230,000.

"143 children representing 50 families were before the Court as being neglected by their parents, the cause being generally excessive drinking by one or both parents."—N.S.W. State Children's Relief Dept. Report, 1919.

"Children are ill-fed, ill-clad, ill-housed, ill-trained, through the drunkenness of mothers and the selfishness of sodden fathers."—Lloyd George.

"Of my young clients the percentage that comes to me through drink is 90 per cent."—Dr. Barnardo.

"Not less than 99 per cent. of the scholars in my Ragged School are the offspring of drunkards."—Dr. Thos. Guthrie.

We contrast with this testimony the statements which come from America, emphasising as they do two facts:—(1) Prohibition brings an immediate benefit to the children, and (2) Prohibition will become fully effective when the rising generation comes to maturity. Listen to a few of the statements, taken from among the many which are available.

"In another generation I believe that liquor will have disappeared, not merely from our politics, but from our memories. The very words associat-

ed with it will drop out of our vocabulary; a new race of young men and women will have grown up to whom those words have no significance."—President Harding.

"Kansas is the State which sends more boys and girls to University, College and Public School in proportion to population, and fewer men and women to gaol, than any other State. The State which has the lowest percentage of crime, poverty and immorality, insanity, imbecility, and drunkenness. The State which has the highest percentage of home-owners. The State which was the first to successfully and completely wipe out the liquor traffic."—Governor Capper.

"America has become dry, and she is going to remain dry. I saw how healthy the people looked, how well the men and women carried themselves, how bonny the children were."—J. Foster Fraser.

"Because the American people are idealists, they are prepared to become the butt of the wit of the world so that they might realise their ideal of bringing into being a generation that know not the taste of alcohol."—Colonel John Leeder.

"I have 7,200 children, the largest family in the world to take care of. 1100 of these are babies under five years of age, and if this country (England) went dry for 25 years, Dr. Barnardo's Homes would close their doors."—Rear Admiral Sir Hary Stileman, Chief Director.

As we remember these statements, surely the resolve will arise in our hearts that our utmost efforts be put forth to free Australia from the curse of alcohol. Temperance work among young people will materially help, both in winning prohibition and in making it effective when won. Senator Pearce, recently returned from U.S.A., has said: "Prohibition there will become fully effective only after the generation that has acquired a taste for strong drink has died out."

Every effort we make toward total abstinence has therefore a twofold value. It protects from the curse of alcohol, and it prepares for an effective operation of prohibition. We are trying to reclaim men and women from sin and degradation. This is good, but surely it is far better to protect the boys and girls from falling under the curse of evil. Therefore, in Christ's name, we appeal to all for greater enthusiasm, efficiency and earnestness in this great endeavor to make Australia a sober nation, and a land filled with happy children.

Preachers' Provident Fund.

A. E. Illingworth.

[The Secretary of the Northern District Conference of Churches of Christ in South Australia asked A. E. Illingworth to write a few lines about the Preachers' Provident Fund of Churches of Christ in the Commonwealth of Australia. The following was sent in response, and is published by special request of the Conference.—Ed.]

I was for several years the chairman of the Federal Committee in New South Wales appointed by the Federal Conference to control the fund. I have always taken a keen interest in it. My close association with the shrewd and careful business men on that committee convinced me of its soundness and advantages to our preachers.

They are wise and capable men who are devoting their time and thought to its administration in a voluntary way. They feel it is a sacred trust. Mr. W. H. Hall, the secretary and treasurer, is a very busy man, and a member of the Stock Exchange of Sydney. He gives his time and work to it free of charge. The result is this—the annual "working expenses" are reduced to a minimum—about £10 per annum. The fund is thus ably and cheaply managed for the brotherhood and the benefit of those at home and on the mission fields, who are devoting themselves to the

ministry of the gospel. The fund is yet in its infancy, but it is certain to be in the future a large and important one.

The receipts are divided into two separate funds for the purposes of administration.

First, the General Fund.—All moneys received from churches and individuals [other than preachers or missionaries], such as gifts and donations and church offerings, given unconditionally, are placed in this fund. It is the revenue or working account. To these gifts are added interest on bequests, loans or investments. This money is used at present—

(1st) For working expenses (about £10 per annum).

(2nd) For subsidies (about £75 per annum).

(3rd) For relief to aged and infirm preachers. Two venerable and highly esteemed evangelists are at present receiving some assistance from the fund. They get £91 per annum, and the State Home Mission Committees supplement that as need arises.

(4th) It is hoped later on to extend the benefits to needy widows of deceased preachers.

The total disbursements are about £200 from the general fund.

The annual subsidies to the contributing preachers' endowment fund are about 10/- in the £1.

Relief, subsidies, and working expenses must be met out of this general fund.

The committee has asked all churches in the Commonwealth to give an annual contribution of 6d. per member per annum. If this were done, an assured income would be forthcoming. It is a very modest request, and preachers and churches ought to support this appeal.

As years go by, large demands will be made upon it, especially if foreign missionaries are relieved.

Second, the Endowment Fund.—This exists primarily to encourage preachers to help themselves, and render appeals for relief in special cases unnecessary.

The ministers of the gospel are urged to lay by a small sum (not exceeding £10 per annum) to provide a sum of money for their old age or infirmity.

All contributions from the preachers go into this fund, and are subsidised by the committee as funds permit. Last year 8/- in the £1 was allotted. The money is deposited in the Government Savings Bank in a trust account, thus securing interest for the preachers on their contributions. There are now 29 contributors to the Endowment Fund, and new ones are constantly being received.

Many of the older preachers cannot use this fund, as they have incurred responsibilities for life assurance, etc., but younger men everywhere ought to avail themselves of its splendid privileges and will do so freely when they come to look into it carefully.

In the Constitution all details of the scheme can be read.

Last year some large bequests were made to the fund, and its capital account will soon be £5000. The interest on this sum will be available by-and-by for the general account.

In conclusion, let me say it is a gracious and good scheme to meet an obvious need.

Preachers become unfitted for industrial or commercial pursuits after they have been in the ministry of the gospel for any length of time, and this fund helps to comfort them and provide a "pension" for them from their brethren. They can often do a little preaching and pastoral work, even when unfit to carry the larger responsibilities of a church or mission circuit.

I write as a preacher, fully realising the generosity of the brotherhood and the burden of the respective funds of the churches. I know that a feeling of sympathy exists for good men and true who have given faithful service. I know, too, that "begging" appeals for "old preachers" hurt their feelings, and do not help the churches.

If the Preachers' Provident Fund receives adequate support, no brother-preacher need fear for his future necessities. The Lord will provide, especially if we help one another.

Victorian Conference, 1922.

The Conference was largely attended and most successful. The spiritual tone was admirable, brotherliness and good feeling prevailing throughout. The excellent reports submitted, telling of much blessing and great victory, roused the Conference to enthusiasm. It was one of the very best Conferences yet held.

Bro. Jas. E. Thomas presided in the happiest manner. He received the unusual honor of being re-elected as President for the ensuing year, the Vice-President (Bro. R. Lyall) having announced his desire to be relieved. Not since 1888 has there been such a follow-on in the Presidency.

The attendance of visitors from other States greatly added to the pleasure and profit of Conference. The following were amongst those welcomed by the Vice-President (Bro. R. Lyall):—Dr. Bardsley (N.S.W.), Mr. W. C. Beiler, Mr. and Mrs. R. Harkness, Mr. and Mrs. Paternoster, senr. Mr. and Mrs. Riches, Mr. B. Wendorf (Qld.); Mr. G. T. Walden, Miss Woodland (S.A.); Miss Rodd (Tasmania); Mr. C. Judd (South Africa).

Suitable responses to the welcome were given by Bren. Beiler, Harkness, Riches, Judd, Scurry (Ararat), Brownbill, Gale, G. E. Chandler and G. T. Walden.

Two newly-formed churches—Mentone and Thornbury—were received into the association.

Greetings were read from secretaries and Conferences in New Zealand, West Australia, Tasmania, South Australia and New South Wales, from the Federal F.M. Committee; from church at Ararat, and from Bro. Reg. Enniss.

The devotional services, which helped in the creation of a good Conference, were led by Bren. W. Gale, A. L. Haddon, H. A. G. Clark and C. Schwab.

The help of singers who brightened the services was highly appreciated. Bren. Whately, Brooker, Tippet, Lang and Taylor acted as song leaders for different sessions. The singing of the Conference Choir and the Choral Union under the leadership of Bro. Tippet, and others, greatly added to the pleasure of the meetings.

The splendid assistance given by the sisters, and the excellent and cheap meals they provided, were greatly appreciated and suitably acknowledged.

"Our College" was the subject of a brief talk by the Principal on Friday afternoon.

J. A. Wilkie, in a happy speech at the close of the business sessions, moved a comprehensive vote of thanks to those to whose special efforts the success of Conference was due.

PREACHERS' SESSION.

The Preachers' Session was held in Lygon-st. chapel on Thursday afternoon. A preliminary service was conducted by A. E. Illingworth, whose short address on "The Open Secret" gave a fitting preparation for the season of fellowship to follow. H. Kingsbury presided over a very large company of brethren (preachers and others) and a few sisters. Welcomes to those present were extended by Bren. J. E. Webb and A. E. Hurren. Interstate visitors included Bren. Beiler, Garnett, Harkness, E. J. Paternoster, senr., Riches, and Walden, from S.A.; Dr. Bardsley, from Sydney, N.S.W.; Wendorf, from Brisbane. A number of these, with others, gave brief responses.

J. A. Wilkie, of Ballarat, delivered an address of unusual spiritual power on "The Senior Partner." He pleaded for a Spirit-filled life, and a less mechanical view of religion. Our lives should consist not so much in a working for Christ, but in His working through and in us. The audience was greatly moved. In our judgment this session was the best of its kind we ever attended. The spirit of brotherliness and helpfulness we can scarcely hope to have excelled. We trust later to be able to give at least the substance of Bro. Wilkie's address.

Through the kindness of the sisters of the Lygon-st. Dorcas Society, tea was partaken of in the vestry. After tea a delightful time was spent. A pleasant surprise was sprung upon Bro. W. C. Craigie. Numerous speakers voiced the apprecia-

tion of all preachers for the unfailing sympathy and support given by our brother to the preachers of the gospel, and Bro. W. B. Blakemore, on behalf of the Association, presented him with a rug as a token of love and esteem. Bro. Craigie has earned the beautiful name of "the preacher's friend." In a characteristic speech he feelingly responded, being manifestly affected by the genuineness and spontaneity of the tribute of affection paid to him.

OFFICERS AND COMMITTEES, 1922-23.

President: Jas. E. Thomas.
 Vice-President: J. McGregor Abercrombie.
 Secretary: Thos. Bagley.
 Assistant-Secretary: J. E. Webb.
 Treasurer: W. C. Craigie.
 Executive and Home Missionary Committee: A. E. Illingworth, B. J. Kemp, H. Kingsbury, A. R. Lyall, R. Lyall, A. R. Main, A. Millis, T. R. Morris, T. H. Scambler.
 Foreign Missionary Committee: J. E. Allan, H. A. G. Clark, L. Gole, B. W. Huntsman, R. Lyall, L. C. McCallum, J. I. Mudford, A. R. Main, H. L. Fang, D. E. Pittman.
 Bible School and Young People's Committee: S. Chipperfield, Reg. Enniss, W. Gale, A. L. Haddon, R. T. Pittman, J. Sharp.
 Advisory Board: J. McG. Abercrombie, T. Bagley, W. C. Craigie, A. E. Illingworth, B. J. Kemp, T. R. Morris, T. H. Scambler, Jas. E. Thomas.
 C.E. Committee: Misses Bowey, Johnson and Sear; Bren. W. B. Blakemore, A. E. Hurren, H. H. McKean, J. H. McKean, R. W. Payne, R. K. Whately, P. Sampson.
 Anti-Liquor and Social Questions Committee: R. H. Bardwell, J. G. Barrett, C. Burdeu, Reg. P. Clark, C. M. Gordon, J. G. Hare, H. J. Patterson.
 Nominating Committee: J. E. Allan, B. J. Kemp, R. Lyall, T. R. Morris, T. H. Scambler.
 Council of Churches: J. McG. Abercrombie, J. E. Allan, W. C. Craigie, W. Gale, A. E. Illingworth, A. R. Main, J. C. F. Pittman.
 Preacher of Conference Sermon, 1923: A. W. Connor.

CONFERENCE RESOLUTIONS.

That the churches at Mentone and Thornbury be admitted to Conference.

That the incoming Home Mission Committee be recommended to arrange a meeting with the Anti-Liquor and Social Questions Committee, with a view to bringing up a report for the future enlargement of the work of the Benevolent Committee to the next Conference. [This was carried in place of a motion notice of which had been given by C. M. Gordon.]

That this Conference expresses its warmest appreciation of the work of the Home Mission Committee during the past year; and its gratitude to the loyal band of missionaries, and especially of the evangelistic work of Bren. Hinrichsen, Brooker, and Paternoster, to Almighty God who has blessed the seed sown and given the increase; and pledges itself to loyally support the incoming committee in the continuance of this evangelistic work.

That the incoming Home Missionary Committee consider the advisability of detaching from their accounts those circuits that are now self-supporting, and other circuits or churches as they become so.

That the Churches of Christ of Victoria in Conference assembled express their profound sorrow at the news of the fatal accident to the brave Australian aviators, Sir Ross Smith and Lieut. Bennett, and desire to convey to the relatives of the deceased their sincere sympathy.

That a letter of greeting, appreciation and good wishes be sent to Bro. W. A. Kemp, now in Edinburgh, and that he be requested to convey our greetings to the British brethren at their Annual Meeting.

That the matter of establishing a secondary school to provide secular and religious instruction for our young people leaving State Schools be

considered by the Home Missionary Committee and the Bible School and Young People's Department, report to be given at next Conference.

A notice of motion standing in the name of Bro. J. A. Wilkie, and relating to the office of President, was withdrawn, Bro. Wilkie giving notice of motion for an amendment of the Constitution to be considered at the 1923 Conference.

That the deepest sympathy of this Conference be sent to Mrs. Shelton and family, and the Foreign Missionary Society of the American churches, in the untimely death of Dr. Shelton, a great missionary chief.

EXECUTIVE AND HOME MISSIONARY REPORT.

This expressed gratitude for blessings and victory given. The year was one of great enterprise. Three new buildings were erected during the year—at Boronia, Ringwood, and Ararat, the last two being Home Mission churches. Acknowledgment was made of splendid help given by the Women's Conference, the C.E. Department, many speaking brethren, and the Church Extension Committee.

Benevolent work has been under the care of a committee, with Bro. J. W. Nicholls as secretary. Sub-committees have been appointed, and the work has become more extensive. During the year £110 has been raised, and 138 parcels have been received. The four members of the Burnley committee report having made 711 visits, and the distribution of 514 parcels of food and clothing. The assistance given has been £71 in cash, and parcels of clothing, fruit, groceries, vegetables, meat, etc. Appreciation was expressed of the diligent and sacrificing services of Bro. Nicholls as secretary.

During the year the churches have added 1005 by faith and baptism; 453 by letter; 122 formerly immersed; 42 restorations; total, 1622. The losses recorded are: 405 by letter; 62 by death; 795 by discipline and revision of roll; total, 1322. Nett increase for the year, 300. The church membership now stands at 10,593. The Bible Schools have 9466 scholars, and 1313 teachers, an increase of 478 scholars and 126 teachers.

More money has been raised and spent than in any former year. The year started with a credit balance of £150/1/4. Receipts were £5284/10/1. Expenditure was £5755/11/7, which leaves a deficit of £321/0/2. If the credit of £150/1/4 be included, the deficit would be £471/1/6.

OUR HOME MISSIONARIES.

One of the most delightful parts of Conference is the time spent in listening to the preachers in the Home Mission fields.

F. Cornelius is in his third year in Colac. There have been two additions by faith and baptism. The church has, by raising a loan locally, relieved the Extension Committee of further liability. A tent mission is in prospect.

Shepparton is progressing under the leadership of Bro. C. Lang. Not long ago a fine block of land was secured, and it is hoped soon to erect a new chapel. The church has never been in a better condition than now, and desires to progress.

In all departments at Maryborough advance has been made. Bro. C. Young has labored faithfully in this centre. The report referred to five additions by faith and baptism, one baptised believer, and three restorations. A manse has been purchased. More money has been raised this year than ever before. The Hinrichsen-Brooker tent mission resulted in 62 additions, while many people are interested and convinced. Twenty new scholars were received through the tent mission, and the school now numbers 170. Bro. Young paid a tribute to the local members, and reported that the church hoped to become self-supporting from the end of April.

The report from Ararat read as follows:—"Eight months ago we had a band of ten members meeting in a hall. To-day we have a beautiful church home, which cost £340, active membership of 172, and a Bible School of 92 scholars. This happy result has been brought about by two successful tent missions conducted by E. C. Hinrichsen and Les. Brooker. J. R. Combridge was paying week-end visits, and prepared the way for

the tent missions. He did excellent work, but recently, through ill-health, he was compelled to retire, and his nephew, B. J. Combridge, a recent graduate of the College, became, at the request of the church, the resident preacher. The church is in the happy position of being self-supporting, and is paying its preacher £5 per week. The members are very happy and united. A great work has been accomplished, and the future is full of promise. In connection with this work, the Committee is very grateful for the splendid service of Bro. Les. Brooker, who, in addition to his duties in the missions, was largely responsible for the successful completion of the church building. Additions: 164 by faith and baptism, 5 baptised believers, and 4 restorations."

A letter from Bro. J. R. Combridge was read; it expressed the highest appreciation of the missionaries, the mission, and the members. B. J. Combridge gave an enthusiastic and inspiring address on the great victory at Ararat.

Bro. T. R. Morris gave a most interesting talk on the results of tent mission work, illustrating his points by charts, and submitted a resolution which is elsewhere reported. As an expression of thanksgiving to God for blessings received, the great audience rose and sang the Doxology.

At a later stage the President brought before the Conference the work at Ararat, and suggested that brethren could help the new church with its financial burden. In response to the appeal the sum of £51 was given, and loans to the amount of £145 were promised to the Church Extension Committee, some of it free of interest, and the balance at a low rate.

44 additions by faith and baptism, 3 baptised believers, and 2 restorations were reported by Barbara-road, Caulfield. The Hinrichsen-Brooker mission accounts for 36 of these. The church membership now is 117, and the school numbers 184. A. L. Haddon, the preacher of the church, gave an account of the progress made. Two years ago there was no church in the district.

Under the heading of "Tent Missions" the report referred to the missions conducted during eleven months of the Conference year by Bren. Hinrichsen and Brooker in various places, over 400 souls being won. Since November Bro. Paternoster had conducted missions at three places, with over 100 additions.

Bro. E. C. Hinrichsen received a hearty welcome and a most attentive hearing as he gave a brief resume of his work and that of Bro. Brooker, the value of whose services he eulogised. For the twelve months of their work about 530 persons were added to the church.

Bren. A. E. Illingworth and C. Taylor spoke of the tent missions conducted by Bro. Paternoster at Malvern-Caulfield and Carnegie respectively, and emphasised the ability of our brother as a missionary, and the great uplift received by the churches. Ira A. Paternoster also addressed the gathering, and pleaded that the churches continue in aggressive evangelism.

Warrnambool was reported by Bro. E. A. Arnold as now characterised by a splendid spirit of Christian union. Attendances at the gospel meetings had doubled during the last three months. The Vice-President, Bro. R. Lyall, heartily congratulated the preacher upon the improvement of the work.

Under the auspices of the Committee a church with a membership of 20 was organised at Thornbury in June. Bro. Aird represented the church, and spoke of the successful work of H. Swain, the preacher. The membership is now 84. Thirteen teachers and 86 scholars are enrolled in the school. A school hall is soon to be erected on land already purchased.

One of the outstanding achievements of the year was the erection at Ringwood of a beautiful chapel, with a seating capacity of 200. Owing to the organising by the Home Mission Secretary, the oversight of Bren. Clarence and H. Knights, and the help of eighty other brethren, the building was erected on the "one day" plan, and the cost thereby limited to about £800. Thanks to the new equipment and to the enterprise of G. H. Oldfield there have been organised a C.E. Society, a Men's Fellowship Meeting, week-night prayer meeting,

and Young People's Clubs. The membership of this young church is now 67.

Boort reported an increase of eight. The church has purchased a conveyance for the preacher, Bro. Hargreaves. The Sunday School has an enrolment of 57, and 46 young people meet weekly for mutual improvement.

Bro. Wakefield bore testimony to the value of the Hinrichsen-Brooker mission held at Stawell. Simultaneous missions will be conducted by all the churches of the district during the present year.

Five churches are comprised in the Swan Hill circuit. J. Warren has had his headquarters at Swan Hill. A manse has been erected at Woorinen. A chapel has been erected at Ultima.

The extensive self-supporting circuit around Brim was represented by Bro. W. A. Eagle. During the year the preacher had travelled about 4000 miles in his visitation. The churches of the circuit had contributed to work other than their own over £200.

A. R. Benn was described by the President as the Mark Twain of the Home Mission staff. He has been preaching for 14 years in the Kaniva circuit, and remarked that he had no doubt saved a great deal in removal expenses. Since attaining



Jas. E. Thomas,
Re-elected President of the Victorian Conference
for 1922-23.

to self-support the church had by its contributions to the Home Mission funds much more than repaid the brotherhood for the appreciated help of earlier years. Six baptisms were reported. Religious instruction is given weekly by the preacher in five schools of the district.

The third self-supporting circuit under the guidance of the Committee is Horsham. Outstations are Polkemmet, Haven and Pimpinio. There have been twelve additions to the membership, which now numbers 208. 626 has been raised for all purposes. H. Bassard is the evangelist.

The preaching at the following churches is maintained chiefly by visiting students from the College of the Bible: Echuca, St. Arnaud, Bet Bet, Kyneton, Drummond, Taradale, Meredith, Emerald, Emerald East, Rochester and Dunolly. Echuca has increased its contribution towards self-support by 7/6 per week. There have been seven additions by faith and baptism at St. Arnaud. Bet Bet has a membership of 77. Kyneton has been the scene of 7 baptisms, and the work is probably in a better condition than ever before. Follow up upon the work of H. Saunders, the church at Warragul is now self-supporting, and a resident preacher has been secured in the person of E. J. Waters.

College students who have assisted the churches referred to above include: S. R. Baker, F. Youens, E. H. Randall, H. Toogood, J. Searle, A. Baker, A. Hinrichsen, C. Kajewski, J. Turner, Halleday, Butler, Brown, Tease, H. Jackel, W. Taylor.

HOME MISSIONARY DEMONSTRATION.

For this meeting, held on Friday night, the Masonic Hall was packed. It was a gathering full of inspiration and enthusiasm. A great Conference

Choir, under the leadership of E. Tippett, greatly helped by the rendering of selections, "The Gloria" and "Sing Unto the Lord."

Prayer by Bro. A. E. Illingworth and Scripture reading by Bro. T. H. Scambler were a fitting spiritual preparation for the programme which followed.

Bro. Jas. E. Thomas, who had been honored with election as President for a second term, received an ovation when he rose to deliver his presidential address on "The Supreme Essential." The speaker sought the cause of the comparative failure of the church to impress the world. The fault was certainly not with the Head of the church, or with the message which He gave us to deliver. The fault is with us. Often we do not put first the will of God and the advance of the kingdom. The church need not fear opposition from without, but there were difficulties within, which had to be overcome, viz., (1) a materialistic spirit in the church, members forgetting to put spiritual things first; (2) an undue love of pleasure on the part of some Christians; (3) neglect by some of opportunities of service; (4) division over little things. Yet we are not discouraged. The remedy for the evils is (a) A new vision of what Christ's will for us is; (b) Faith in the message; we do not need so much to adapt the message to the world, but to teach the world to adapt its life to the message; (c) Recognition of the personal responsibility of every child of God for the doing of the work of God. The supreme essential is that, as our Lord did, we should seek ever to do the will of God.

The Conference Secretary, Bro. T. Bagley, gave an earnest "Call to Conquest." In burning words the speaker dealt with the imperative of the great commission, and reviewed the manner in which we had sought to carry it out. An earnest appeal for liberal support was made.

The offering which followed amounted to £66 12/- in cash, and £281/11/- in promises; total, £348/3/-.

A. W. Connor's address on "A Threefold Vision for God's Harvesters" formed a fitting climax to an inspirational service. In the narrative in John 4 the threefold vision was found: (1) The vision of the self-forgetting Christ. So must the church forget herself in thought of needs of others. (2) The vision of opportunity—the whitened harvest fields. The opportunities and needs of Victorian work were graphically depicted. (3) The vision of reward—a reward not detachable from the service rendered. There is reward in the thought that we are not merely workers for Jesus Christ, but fellow-workers with him. Ours, too, may be such a joy as that which the Master had when He saw a redeemed humanity. This eloquent address made a marked impression on the audience.

Bro. R. Lyall, Vice-President, in an appropriate speech, referred to the splendid service rendered by Bro. Jas. E. Thomas as President, and introduced him as also the President for the ensuing year. He presented him with a copy of the Scriptures, suitably inscribed. Bro. Thomas suitably responded and returned thanks for the honor conferred upon him, and the loyal support of the brethren.

COUNCIL OF CHURCHES.

The report dealt with different aspects of the work of the Council, including the following:—

The Council has undertaken a great deal of useful work during the year. In co-operation with other bodies the Scripture Instruction Department have assisted in getting out a suitable series of lessons which have helped to make this important work more uniform and efficient. The Evangelistic Department has sought to arrange inter-church efforts like that conducted in Kew, and Hawthorn and Carlton churches have had a house to house canvass and simultaneous missions throughout their districts. A deputation also waited on the Government concerning the need of stricter supervision of picture films, and better provisions are promised in a Bill to be introduced in the next session of Parliament. It is essential that something further should be done in this matter for

the protection of the rising generation, and of the moral life of the community. The Council has also approached the Government, along with other bodies, to secure better control of the sale of immoral picture cards, and has also sought to secure more women police and better control of the streets at night. A good sum was contributed to the Chinese Famine Relief Fund. Through the representations of the Council to the Government, a new building has been erected by them as a church building for the Aborigines at Framlingham, in place of one destroyed by fire. There have been many other matters of a more private nature attended to, and good service has been rendered in the interest of the social and moral life of the community.

Mr. A. R. Thompson, the President of the Council, received a warm welcome on Friday night, and in a brotherly speech gave a greeting from and expressed the congratulations of the Council. He referred to the good work done by Jas. E. Thomas, our President, as Secretary of the Council. He explained also the nature of the co-operative work undertaken.

FOREIGN MISSIONARY COMMITTEE

Bro. Allan prefaced his presentation of the report by the reading of a greeting from Bro. and Sister Anderson and Bro. W. Waterman, now in Yunnanfu, China. The report included a statement of our Federal Missionary work.

Since last Conference, two new workers had arrived at Baramati, India, in the persons of Miss Campbell, of W.A. (now Mrs. Leach), and Bro. F. Killey.

Miss Mary Thompson, our first missionary, is home on furlough. She received a most hearty welcome, and delivered an appropriate address, descriptive of her work in India.

Bro. A. C. Garnett (who had been compelled to return from China through the illness of his wife) was also welcomed, and gave a brief address on the situation in China.

Sister E. Caldicott is home on furlough, and is taking a course of study at the College of the Bible. She attended the Conference in Tasmania.

Appreciative reference was made to the work amongst the Chinese in Australia, and to Bro. Shee Ping's labors. The work of Miss Baker and of Bro. J. Pittman, and a loyal band of teachers, at the Queensberry-st. mission, was gratefully acknowledged. It was announced that at a Conference (Federal) of our Chinese brethren, it was decided to commence a mission in Canton, China. The passing away of Bro. W. Hing, one of our first converts in the mission, was regretted; he was a "beloved and faithful servant of Christ."

Sister Baker's and Bro. and Sister Pang's recent visit to China will help our work, seeing that they spent some time in investigating the work in Shanghai.

Bro. J. I. Mudford retired from the position of Victorian F.M. Secretary after nine years' faithful service. J. E. Allan succeeded him in this work.

A paragraph on "Missionary Candidates" read as follows:—"Our F.M. candidates at Glen Iris have done splendid work during the past year. At present we have 21 missionary students at the College; 5 young men doing medical work at the Universities of Melbourne, Adelaide, and Perth; and one young woman taking a nursing course at Austin Hospital. Such a group of young people preparing for Foreign service is a challenge to the brotherhood." It also stated that owing to the increased number of woman students at Glen Iris it is necessary to make provision for their accommodation. It is proposed to establish a Ladies' Hostel at or near the College. We heartily commend the scheme to the churches.

Bro. H. Pang spoke highly of the work at Queensberry-st., and later told of his visit to China. He witnessed the burning of 300,000 dollars' worth of opium confiscated by the Government. He dealt with religious conditions, and spoke of and commended our work in Shanghai, and also referred to the proposal to send a Chinese missionary from Australia to Canton. The speaker told of a visit to Dr. Macklin in Nanking, and eulogised the work of that great missionary.

The Federal F.M. Secretary, G. T. Walden, conveyed greetings from our missionaries.

F.M. FUND: VICTORIAN STATEMENT. RECEIPTS.

Amounts Received to March, 1922.	
From Churches	£1457 5 3
From Members	331 6 5
	1788 11 8
From Bible Schools and Bible Classes—	
General Contributions	143 14 9
Children's Day Offerings	111 3 5
	254 18 2
From Endeavor Societies	59 11 9
From Mission Bands	152 19 2
From Victorian Sisters—	
Collected by Mrs. Zelius for Bible	
Women in India and	
China	60 0 0
From Women's Mission	
Band	28 11 3
	88 11 3
Special Contributions for Benevolent	
Work and Other Items	19 18 10
Interest	50 14 3
	£2415 5 1

Note.—Included in above amounts is a sum of £439/6/1 specially contributed for support of orphans in India.

EXPENDITURE

Balance, March, 1921	£185 15 5
Expended to March, 1922—	
Chinese Mission—	
Expenses of Mission	£16 0 0
Allowance to Mr. Shee	
Ping	28 0 0
	44 0 0
Charges—	
Conference Expenses—	
Printing and Proportion	
of Rents of Halls, etc.	24 1 8
Allowance to Secretary	54 10 0
Postages, Exchanges, Print-	
ing, Children's Day Ex-	
penses, and Other Items	55 15 10
	134 7 6
Special Contributions Expended—	
For India, China, Lepers'	
Mission, etc.	49 0 0
Organ for Oba Mission	19 0 0
Educational Expenses	50 0 0
	118 0 0
Interest on Bequest Funds	87 0 0
Bequest Fund	569 2 11
Special Contribution Transferred	300 0 0
	£869 2 11
Federal F.M. Committee—	
Balance of Income Expended on Ac-	
count of F.M. Committee for Mis-	
sion Work in India, China, and	
New Hebrides	1546 2 2
	£2415 5 1

ROBERT LYALL, Treasurer.

The Foreign Mission Demonstration on Saturday night reached at least its usual high standard. The large audience in the Masonic Hall greatly appreciated the rendering of "A Song of a Soldier" by fifteen students of the College of the Bible who are preparing for Foreign Missionary service. The consciousness of Miss Thompson's work was revealed in the enthusiastic way in which her greeting was received. The Federal Secretary referred to the untimely end to the heroic life of Dr. Shelton in Western China. The mourners were remembered in prayer.

A. C. Garnett, M.A., in speaking of "Our China," stated that it was two years since the churches decided to evangelise a portion of China, which, unlike Shanghai, was sadly lacking in missionary enterprise. Responsibility had been assumed for a station, Hweilichow, in the southwest of China. This station was formerly difficult of approach from the Yang-Tse River, but has now been rendered more approachable via a

French railway to Yunnanfu. It is at Yunnanfu that our five missionaries had been, or are, studying. This city is in a neighboring province which is populated by a more warlike and stolid people, the aboriginal inhabitants of China. The progress of the gospel in this mountainous and difficult district afforded wonderful evidence of the gospel's being the power of God unto salvation. Further illustration of this great power was given in the story of the transformation of the Miaou nation, which was sinking owing to the inroads of Western vices, and by the triumphs of Dr. Shelton, who settled on the border of Tibet, and subsequently became adviser of the Tibetan Governor, and transformer of the penal code. The testimony of his life so influenced the nation that he was invited to visit Lhasa, the capital. It was while on his journey to this comparatively unknown and fearsome place that the doctor was captured for the second time by brigands, and finally met his death. An equally brilliant doctor and other missionaries were pressing in to take up his work.

Bro. Garnett's moving story was followed by an earnest appeal by the State F.M. Secretary, J. E. Allan, for financial support of the work.

Members of the Chinese church in Queensberry-st., Carlton, rendered a hymn in their own language.

G. T. Walden, M.A., Federal F.M. Secretary, gave interesting explanations of lantern views illustrating "Our India."

BIBLE SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

An excellent report was presented. The year's work has been most encouraging.

Two new schools, Boronia and Thornbury, have been organised, and report, at the end of the year, an enrolment of 45 and 96 respectively. The number of schools now stands at 95, with a total enrolment of 10,770, showing a nett increase of 126 teachers and 478 scholars over the previous year. 455 scholars have been added to the church, being 45.5 per cent. of the total number of baptisms for the year.

Finances have been in a satisfactory position. Last year a great liability was incurred in the engagement of a full-time Organiser; yet the Department paid its way, and the year closed with a credit balance of 13/10. The Austral Graded Lessons, edited by Bren. Ennis and R. T. Pittman, B.A., received high praise. The annual examination was very successful, 811 competing.

Teacher-Training Classes were organised and conducted during the past winter. These were held in three different centres in Melbourne. There was a total enrolment of 75, the majority of whom finished the course. 22 sat for the examination, and 19 received certificates. A largely attended conference of Kindergarten workers was held during the year; also two superintendents' conferences, and a teachers' tea and conference, at which 150 were present. Besides these united gatherings, the Organising Secretary has met with the teachers and officers of a number of the metropolitan schools, and has attended teachers' conferences at Ballarat, Geelong, Bendigo, Castlemaine, Boort, and Horsham. 46 different schools have been visited during the year.

The Organising Secretary (Bro. Blakemore) has devoted much of his time to work in Young People's Societies other than the Bible Schools. The report stated that there is a very fine interest among the young people of our churches and schools. Their organisations cover a wide field of activities. Christian Endeavor, Mission Bands, Kappa Sigma Pi, Phi Beta Pi, Guilds, Gymnasium Classes, out-door sports such as tennis, cricket, football and harriers, all have a place in building up and sustaining the all-round Christian life. Many of the churches have halls where their young people meet in their various societies, and where they gather for social functions. Several churches have tennis courts connected with their work. Our Cricket and Football Associations in Melbourne are working harmoniously, and doing good service under the supervision of capable and trustworthy brethren.

About fifty picked young men and young women

from metropolitan churches attended, during the year, Club Leaders' Classes, from which they derived great benefit.

The Kappa Sigma Pi and Phi Beta Pi Clubs are doing good work among the young men and young women of the churches and schools. There are now, among the Churches of Christ in Victoria, 18 of the former and 16 of the latter. Capable and earnest men at the head of this organisation, Mr. H. Campbell as State Scribe, Mr. J. E. Webb as State Chaplain, and Mr. H. G. Clark as State Chancellor.

The Christian Endeavor Movement still has a place to fill in the young life of the church. The B.S. and Y.P. Department has taken interest in and rendered assistance to the Endeavor Movement during the year, particularly to the Junior section, wherein the Organising Secretary has served as General Superintendent. Further details of the C.E. work will be found in the C.E. Committee's report.

Bro. Riches conveyed the good wishes of our South Australian Sunday School Union.

An interesting discussion was contributed to by a large number of speakers. Faithful Bible School workers were honored.

ANTI-LIQUOR AND SOCIAL QUESTIONS COMMITTEE.

The opening session of the General Conference was the Temperance Demonstration which was largely attended. The Melbourne Choral Union under the conductorship of Mr. E. Tippett delighted the audience by its rendering of part-songs and choruses. "Liberty" in which Miss Kitty Conly took the obligato was a fine conclusion to the programme. Mr. G. Granger's clear tenor voice was effectively employed in three solos, while Mr. Roberts contributed a number of well-chosen and enored recitations.

The chairman of the Anti-Liquor and Social Questions Committee, Mr. C. M. Gordon, spoke of the part taken by Churches of Christ in the work of the Anti-Liquor League. They had contributed four of the League's salaried workers:—Mr. Gifford Gordon (Financial Director), Hon. J. G. Barrett, Mr. Wm. Wilson, and himself (State Director). Temperance workers felt that they had a right to expect the unqualified support of every Christian, inasmuch as prohibition would contribute indirectly but surely to the progress of the gospel. Yet not only Christians were behind the movement, but all those of discernment who loved Britain, who loved Australia, who were anxious for social progress. He thanked the churches for contributions amounting to £1300 during the last two years.

The set speech of the evening entitled "Facts and Forces For and Against Prohibition," was delivered by Mr. T. E. Ruth, of the Collins-st. Baptist Church. The forces against the movement included the Roman Catholic Church, vested interests, and the "Liberty" League. The Roman Church was formidable, because of its wealth and its compact organisation. Its surprising support of "the trade" may be partly explained by the fact that the great majority of publicans are Catholics. Testimony was quoted showing that in Ireland also the public-house is the most powerful prop of the political church. The vested interest of the liquor traffic is competent to block legislation, and to manipulate the press by transmitting misleading cables and by supplying stupid leaderettes.

On the other hand the forces for the adoption of prohibition were also three in number. First the Protestant Church, which is now united on the question; secondly, the moral sense of the community; and thirdly, a mobilised temperance army. The issue was a world-wide one, and the church must remove the stigma of its being said when a Mohammedan "took to drink" that he had left Mohammed and gone to Jesus.

The President, Bro. C. M. Gordon, M.A., submitted the report, which amongst other items, contained the following:

Gifford Gordon is doing valuable work in U.S.A., investigating the effects of Prohibition. Churches of Christ had contributed £53 towards the preliminary expenses of his tour,

The work of Bro. J. G. Barrett as Director of the Licensing Deprivation and Law Department of the Anti-Liquor League is recognised. It was mentioned that at 6 o'clock on 31st December last, 76 licenses of various kinds passed out of existence.

The report urged the wider adoption by the churches of "Field Day" services.

The Committee organised a fortnight's self-denial as a means of raising funds for the relief of the famine-stricken people of Europe. As a result of the combined appeal of Federal Committee and of the Anti-Liquor and Social Questions Committee, a total amount of £1077/9/3 received by the Federal Treasurer (W. C. Craigie), £715/4/8 was raised in Victoria. Help was still needed.

C. M. Gordon represents the Churches of Christ on a strong organisation to combat venereal disease. Bren. Abercrombie and Kingsbury represent us on the Executive and Council respectively of the Anti-Liquor League.

The help of the "Christian" in the work was acknowledged, and attention drawn to the fact that amongst the religious press the "Christian" heads the list for space given to temperance work.

During the year the Committee received £774 15/-, and now has a credit balance of £1113/1.

CHURCH EXTENSION COMMITTEE.

This Committee (consisting of Bren. R. Lyall (chairman), W. C. Craigie, Chas. Hardie and A. Millis) is a permanent committee, and not elected year by year. Its report stated that during the past year assistance has been given by request of the Home Missionary Committee to churches at Ararat and Ringwood, by whom buildings were very urgently required. Other churches have been advised, and financial arrangements suggested whereby they would be able to provide for their necessities.

Churches at Colac and Woorinen have repaid their loans, and the church at Horsham is arranging to clear off its indebtedness very shortly. It is desirable that churches helped by the Committee for some years which become strong enough to provide locally for their financial needs, should do so, and by thus relieving the Committee, other churches may be helped.

Some churches have made good progress in reducing their indebtedness. The church at Geelong, which was helped by the Committee previously, and then arranged local loans, has reduced its liability to about £1300, and is in possession of a very handsome property. Collingwood has also made excellent progress, and could realise a substantial profit on its venture if necessity arose.

The Committee is grateful to churches for their contributions, and solicits continued and extended help in the future.

STATEMENT OF ASSETS AND LIABILITIES.

Loans to Committee	£1600	0	0
Bequest A/c, Church, Pakenham ..	100	0	0
Bank Overdraft	3206	11	3
	4906	11	3
Balance—Nett Capital of Church Extension Committee	850	10	1
	£5757	1	4

ASSETS.

Amounts Due to Committee on A/c of Loans—			
Churches—			
Collingwood	£1625	9	0
Horsham	400	11	6
Red Hill	24	0	0
Rochester	75	0	0
St. Arnaud	343	2	0
South Melbourne	50	0	0
Ararat	1250	0	0
Ringwood	738	18	10
Bible Schools Department—			
A/c Church, Bam-			
bra-road	£250	0	0

Amount Due on			
Mortgage	1000	0	0
	1250	0	0
	£5757	1	4

ROBERT LYALL, Treasurer.

ADVISORY BOARD.

The report stated that a very large number of applications and enquiries have been received. Each application has received close consideration, and great care has been exercised to safeguard the interests of the churches. The Board has not been able in every case to meet the wishes of preachers and churches, but no pains have been spared to do so.

Since last Conference the Board has been successful in making suitable arrangements for ten churches, and has located ten preachers in congenial fields. Seven of these are in Victoria, and three in other States. The Board has come to be recognised as a medium of inquiry by preachers, churches, and missionary committees in the States and New Zealand, and it is believed that its work is beneficial. Brethren desiring a change of field, and churches requiring the services of evangelists, are invited to communicate with the secretary. All such communications are treated confidentially. The Board controls the granting of Marriage Licences, and the brethren have sought in this, as in all other work, to serve the best interests of the churches.

CHRISTIAN ENDEAVOR DEPARTMENT.

The President of the Committee (A. E. Hurren) presented the report, and referred to the good work accomplished.

In addition to the deepening of the spiritual life of the young people, much practical work has been accomplished through the instrumentality of our C.E. Societies.

The Junior Department, under the direction of Bro. W. B. Blakemore, has been active during the past year.

Ninety-two Juniors have confessed Christ during the year. Four new Societies have been formed, and one old Society that had gone out of existence for some time has been revived. Two workers' conferences have been held. A Junior picnic was held on Saturday afternoon, December 4th.

Twenty-seven Societies responded with £19/5/- to the Foreign Mission Committee's appeal for a "baby organ" for Mrs. Waters, of Oba. A number of metropolitan Societies held their annual gift day, when gifts were received for distribution in the Children's Hospital, and by the kind permission of the Matron, were privileged to visit the wards and hand out their gifts to the children. Every child in the institution received a gift. A sufficient number of gifts were left over to send a supply to the Children's Ward of the Austin Hospital. Two metropolitan and one country Society who could not be represented in person, sent parcels.

Societies had kept in touch with our Foreign Missionaries, and the sum of £50/11/9 has been contributed by the Societies for F.M. work (this included the amount given by the Juniors for the organ for Oba).

J. H. McKean, secretary, reported concerning the work of our representatives on the Victorian C.E. Council. He mentioned that of the £1000 debt formerly owing by the Victorian Union only £400 now remained, of which our own Endeavorers had raised £78/8/6 of the £100 allocated as its share of the responsibility, and hoped soon to pay off all.

CONFERENCE SERMON.

On Sunday afternoon the Auditorium was packed, and Jas. E. Thomas presided over a most appreciative audience. Beautiful singing was rendered by the Conference Choir, and by Mrs. F. L. Mitchell, Miss Bessie Martin, and Mr. George Grainger. C. M. Gordon, M.A., B.D., the preacher, delivered a most eloquent address. He spoke for an hour on "The Untried Civilisation," and at times so stirred the people that, forgetting the oc-

casation, some broke into applause. The "Argus" contained the following summary:—
 "Taking as his text, 'Thy kingdom come, Thy will be done on earth as it is in heaven,' Mr. Gordon said that Christ had the vision of a new social order, a regenerated society, a Christianised world. He visualised the civilisation of God. His favorite name for that was 'the kingdom of God' or 'the kingdom of heaven.' Christianity had made many saintly characters, but it had not yet produced a saintly society. In the civilisation of God there would be a new reverence for home. The Christian ideal of family life would prevail. The conditions which were threatening the integrity of home and the sanctity of family life would be removed. Some of these conditions were the Bohemian doctrine of sex freedom and platonic affection; the prevalence of vice and disease; the increasing popularity of divorce; the existence of the drink traffic, and bad housing conditions. Those things were working untold havoc in home life. A genuine Christian civilisation would remove them all. Industry and commerce would be established upon the golden rule rather than upon the rule of gold, and all trade would be organised on the principle of mutual service rather than

on the principle of private profit. Christ's solution of the industrial problem was in the establishment of industrial democracy. Industrial democracy was founded on reverence for personality and human brotherhood. It put men before money, and personality before profit. It lifted industry from the basis of struggle to the basis of brotherhood, and made of it a beautiful co-operative ministry. To accelerate the coming of God's civilisation, we must give attention to the following particulars:—Our evangelism must embody the ethical ideals of Jesus. It had proceeded hitherto largely on the atomistic theory of salvation, emphasising individualistic religion and concentrating it more on the life to come than on the life that now was. The church must more persistently preach the kingdom of heaven as Jesus preached it. It must also place more emphasis upon the primary principles and responsibilities of religion than upon secondary things. We needed very urgently more red-blooded preaching to-day. Christ's single standard of ethics must be the law of all life. Finally the church must abolish its stupid sectarianism, and exemplify Christ's spirit of unity and brotherhood in its own life."

opened with a devotional service. This was followed by an address or sermon, the main subject being 'The Church.' Various phases of the work of the church were taken up in the very helpful addresses given. Following this Convention business was the order of the day. A large amount of business relating to the work of the mission was handled in a systematic way, and in a fine spirit. The whole spirit of the Convention was helpful and inspiring. The mission felt it a privilege to have Mrs. Shelton, of the Tibetan border, as a guest. She is in India, having books published for their work in Batang, West China, as there is no way of getting them published there. Mrs. Shelton gave a very interesting talk on the growth and development of their work in that field so difficult to reach. The missionaries warmly welcomed the nine new missionaries who have come out to India in the past year. Such a reinforcement brings joy and courage to the mission."

SOME VICTORIAN CONFERENCE BREVITIES.

"A dead man can keep out of debt."

"He that tooteth not his own horn neither shall his horn be tooted."

Optimism at Ararat: "If we can get forty men to contribute £1 a week, the debt's cleared."

"I have had requests from employers through the question box to tell people to work during business hours instead of arguing about religious matters."—E. C. Hinrichsen.

"You could almost hear Bro. Bagley's heart chuckling," when Bro. Scurry, of Ararat, feelingly expressed appreciation of the tent missions and of the services of Bren. Hinrichsen and Brooker.

"One addition to the church at Colac has not been reported to Conference. It was an addition to the cradle roll from the preacher's home. The College Principal would congratulate him on attaining the P.A. degree."—J. E. Thomas.

Bro. Thomas said that sometimes when the "Prince of the power of the air," or whoever was responsible for the weather, caused the tent to blow down, Bro. Bagley and the missioners tended, like Jonah, to "get down in the mouth." But, like Jonah, they "came out all right," and the missions go on.

COMING EVENTS.

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

APRIL 30, MAY 7 & 11.—North Fitzroy Bible School Anniversary Celebrations. Sunday, April 30, 3 p.m., J. E. Thomas; 7 p.m., W. B. Blakemore, B.A. Sunday, May 7, 3 p.m., Distribution of Prizes. 7 p.m., J. W. Baker. Beautiful, uplifting choral selections by scholars' choir, assisted by orchestra, under direction of Mr. J. F. Baker. Thursday, May 11, 8 p.m., Scholars' Display. An exceptionally good programme has been arranged for this occasion. Collection for Scholar Prize Fund at all services. Our advice, Come early.

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

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.

FOR SALE.

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.

Here and There.

The address of S. H. Mudge now is 131 Glyde-st., East Fremantle, W.A.

The address of J. F. Gibbins, preacher of Bendigo church, now is 205 High-st., Bendigo, Vic.

We are indebted to Bro. R. K. Whately for assistance in preparing the report of the Victorian Conference.

The secretary of the church at South Melbourne, Vic., now is D. F. Morgan, 19 Mountain-st., South Melbourne.

Despite most oppressive weather there was a large attendance at the Victorian Conference Picnic at Heidelberg Park on Monday.

All communications in connection with the Church of Christ, Collins-st., Hobart, Tas., should be addressed to W. M. Cooper, secretary, 342 Murray-st.

Two confessed Christ at the gospel service at Bambra-road, Vic., on Sunday last, Bro. H. Saunders (late of Woorinen) preaching in place of Bro. Haddon, who was unwell.

Bro. A. L. Haddon at the Victorian Conference made the striking statement that 80 per cent. of the members of the church at Bambra-road, Caulfield, came into church from Bible School.

Bren. Jas. Furlonger and Allan Brown have been appointed joint secretaries of the church at Lismore. Correspondence should be addressed to Mr. Jas. Furlonger, 16 Tweed-st., North Lismore, N.S.W.

The Lismore, N.S.W., church has adopted plans recommended by its building committee, and tenders will be called for shortly. The plans provide for the building to be mounted on arches, thus placing it above the highest known flood level. The under part will be well lighted and ventilated, and will serve as a school and general hall.

W.A. Conference reports included the following under the head of "Statistics": "There are 15 churches associated with Conference, with a membership of 1852, being an increase of 5. The additions for the year were: By faith and baptism, 197; by letter, 63; formerly immersed and restoration, 38; total, 298. The losses have been: By letter, 66; by death, 12; by revision of roll and discipline, 223; total, 301. There has been an increase in the Bible Schools of 87 scholars and 15 teachers, the totals now being 1709 scholars and 226 teachers. There were 75 additions to the church from the Bible Schools during the year. The average attendance at the Lord's Supper was 796, being an increase of over 100 on the previous year."

A number of our correspondents who find certain things in the "Christian" not altogether to their mind, too readily take it for granted that everything published has editorial endorsement. This is not so. For instance, our inclusion of

items under the heading of "In the Religious World" does not mean that we approve of all reported. So with articles. In the "Foes of the Faith" in this issue are many striking things, but it contains a few expressions we would not use. The editor is not conceited enough to think that only what appeals to him should be published, and he is too busy, and possesses too high an opinion of his readers' intelligence, to deem it necessary to criticise in detail every statement he would wish to put in other words. *Verb. sap.*

We have received some long letters on the subject of "Unfermented Wine." But for the present pressure on our space we would be glad to insert these, and hope the brethren will understand our position. Bro. Thos. Alderson, of Bet Bet, Vic., states that "It is now nearly fifty years since the writer's mother first conceived the idea of preserving grape juice in a pure and unfermented state, and being successful it has been preserved every season through that long period in the same way, except for a few years a chemical process was tried and proved a failure. Having had practical experience for thirty-seven years, I can say, knowing that this is a true statement, that unfermented grape juice can be, and is preserved without chemicals at 'Bet Bet, Victoria, and will keep sweet and good for years. Fermented wine, to my mind, is an agency of the devil to drag men and women, body and soul, into hell."

We have received the following inquiries:—"A well known Christian evangelist, Mr. 'Cairo' Bradley, has been conducting revival and services in various States of the Commonwealth and New Zealand. If a member of the Churches of Christ acted on his general committee simply in his capacity as a Christian citizen, (1) Would the elders of his church be justified in dealing with him as an offender without his cognizance? (2) Could he be justly deprived of his position to preside on the church plan? (3) Could he be forbidden by the elders to take any public part whatsoever in the church's activities? (4) Would you consider such a course of procedure to be in harmony with New Testament teaching?" In reply we beg to state that we have no personal knowledge of Mr. Bradley or his teaching, nor of the circumstances alluded to by our correspondent. Assuming that all the relevant facts are indicated, and dealing purely with the case as stated, our answer to each question would have to be in the negative. This is not to be taken to imply that we ourselves would act on such general committee.

From Mrs. P. A. Skerman, of Bina, C.P., India, we have received the following brief report of the annual Convention of Church of Christ Missionaries in India held in Jubulpore from the 10th to 15th February:—"There were about sixty missionaries present. Each morning the meeting

The Family Altar.

J. C. Ferd. Pittman.

"LIGHT IN THE DARKNESS."

This week's Scripture portion presents a dark picture. We see something of the havoc wrought by sin, and the desolation caused by bereavement. As we behold the mighty King David prostrated by remorse and sorrow, we might well repeat the words of his own lamentation over Saul and Jonathan, "Thy glory, O Israel, is slain upon thy high places! How are the mighty fallen!"

Yet, a gleam of light illumines even David's darkest night, and we learn of comfort in sorrow, and hope even amid the pangs of remorse. Our gracious Lord carries the lamp of life even to the dark recesses of the grave, and assures his loved ones that though the dead in him come no more to earth, they can go to them. Our loving Lord pardons the greatest sinner who turns to him for forgiveness. In the hands of the Great Physician no case is incurable. The vilest offender may become a fit inhabitant of the kingdom of heaven. The soul enveloped in the blackest night of iniquity, may yet rejoice that the day will dawn and the sin be forgiven and forgotten by him in the sunshine of whose love he may dwell for ever more.

APRIL 23.

Submitting to God's Will.

Be of good courage, and let us play the man for our people, and for the cities of our God; and Jehovah do that which seemeth him good.—2 Samuel 10: 12.

Payson was asked, when under great bodily affliction, if he could see any particular reason for this dispensation. "No," he replied; "but I am as well satisfied as if I could see ten thousand; God's will is the very perfection of all reason."

Bible Reading.—2 Samuel 10: 6, 14.

APRIL 24.

The Lesson Driven Home.

And Jehovah sent Nathan unto David.... and Nathan said unto David, Thou art the man.—2 Samuel 12: 1-7.

Who is so kind and gentle as the surgeon with his knife? He that is to be cut cries, yet cut he is; he that is to be cauterised cries, but cauterised he is. This is not cruelty; on no account let that surgeon's treatment be called cruelty. Cruel he is against the wounded part, that the patient may be cured; for if the wound be softly dealt with, the man is lost.

Thus, then, I would advise, that we love our brethren, howsoever they may have sinned against us; that we let not our affection toward them depart out of our hearts, and that, when need is, we exercise discipline towards them; lest by relaxation of discipline, wickedness increase.—Augustine.

Bible Reading.—2 Samuel 1: 7.

APRIL 25.

Comfort in Bereavement.

But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he will not return to me.—2 Samuel 12: 23.

"Dr. John Brown, in his 'Letter to John Cairns, D.D.', tells of the deep sorrow which befell his father, Dr. John Brown, the saintly minister of Brougham Place Church, Edinburgh, on the death of his little daughter Maggie, who passed away 'with her little forefinger playing to the last with her father's silvery curls, her eyes trying in vain to brighten his.' It was on a Sunday morning she died, and he was all day at church, not many yards from where lay her little corpse alone in the house. His colleague preached in the forenoon, and in the afternoon he took his turn, saying before beginning his discourse, 'It has pleased the Father of lights to darken one of the lights of my dwelling—had the child lived I would have remained with her, but now I have thought it right to arise and come into the house of the Lord and worship.'"

Bible Reading.—2 Samuel 12: 15-23.

APRIL 26.

The King's Lamentation.

And the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son.—2 Samuel 19: 4.

"When our hearts are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Jesus, Son of David, hear."

"Thou hast bowed the dying head,
Thou the blood of life hast shed,
Thou hast filled a mortal bier;
Jesus, Son of David, hear."

Bible Reading.—2 Samuel 19: 1-4.

APRIL 27.

Rizpah's Devotion to the Dead.

And Rizpah, the daughter of Aiah, took sackcloth, and spread it upon the rock, from the beginning of harvest until water was poured upon them from heaven; and she suffered neither the birds of the heavens to rest on them by day, nor the beasts of the field by night.—2 Samuel 21: 10.

Of Dean Burgon's reading of the Scriptures, it was declared, "Dean Burgon never took liberties. He was as careful of the honor and reputation of a character in Holy Scripture as of his dearest living friends. I once heard," says a writer in the "Record" for August 17, 1888, "Dean Burgon read the description of Rizpah's care for her dead children, from the lesson in the Second Book of Samuel. It was a thing never to be forgotten. As one said who was present, 'He read it as though she had been his own sister,' and so it was throughout."

Bible Reading.—2 Samuel 21: 7-10.

APRIL 28.

Thou Art My Light.

For thou art my lamp, O Jehovah; and Jehovah will lighten my darkness.—2 Samuel 22: 29.

"Dr. Horton had to undergo months of treatment by an oculist. One day he was walking in

the oculist's consulting room, not knowing whether or not the remainder of his life was to be passed in darkness, when he put his hand into his pocket, and drew out his little Bible—not to read it, but to see if he could. As he opened it, his eyes fell on the text in Second Samuel: 'For thou art my lamp, O Lord; and the Lord will lighten my darkness.' 'I had not been aware of the very existence of this text,' he said, 'and I do not know who but an angel could have led me to it; but I felt that whether I received my sight or not these words were enough for me, and from that time I seemed to know that I should not die, but live to proclaim the word of this life.'"

Bible Reading.—2 Samuel 22: 47-51.

APRIL 29.

A Liberal Offering.

Neither will I offer burnt-offerings unto Jehovah my God which cost me nothing.—2 Samuel 24: 24.

"A generous heart the Lord approves,
A liberal hand our Saviour loves;
Come, then, you saints, approve his will,
And let your gifts his treasury fill."

Bible Reading.—2 Samuel 24: 18-25.

PRAYER.

Most merciful God, graciously enable me to learn the lessons of thy holy Word. Uphold me in the hour of temptation and trial, and help me to remember that, should I stumble in any way, or be troubled in body or mind, thou art willing to illumine the dark hour with forgiveness or comfort. Help me to walk in the light of thy word, and to rejoice in the blessing of thy presence, and the consciousness that though I may be called upon to tread the gloomy pathway of sorrow or trial, the day shall break, and the shadows flee away. Through Jesus Christ my Lord. Amen.

Tell Tale Fingerprints

Times without number finality has been reached in certain matters by the discovery of a finger-print. The ridges on finger and thumb tips of any two people are so utterly dissimilar that an imprint is a certain guide to the person responsible for it. As the finger-prints of everybody differ entirely, so is there a dissimilarity between Sewing Machines. There is no other machine which imprints itself on the mind like the A.N.A., the wonderful thing about it being its great number of advantages over all others. The A.N.A. Sewing Machine is sold for cash or on terms, from £3 to £10/10/-. Write or call for full particulars. Australian Sewing Machine Co., 36-8 Errol St., Nth Melbourne, 224 Chapel St., Prahran, 252 Smith St., Collingwood.



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ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 25½ years
ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800 on buildings to be erected or erected within six months of application. From £50 to £600 on buildings erected more than six months of application. Repayable by instalments spread over 19½ years. Interest, 7 per cent. per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDANTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

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Application Forms at any State Savings Bank, or by writing to the Inspector-General—
Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector General.



New Chapel at Ultima, Vic., built by Bro. Saunders, assisted by Bren. L. Pryor, S. Sutton and E. Pryor.

S.A. Home Mission Notes.

H. J. Horsell.

The secretary has visited and conducted meetings at Goolwa, Barmera, Cobdogla, Berri, Strathalbyn and Gawler. In every instance there were excellent meetings. The evangelists in these fields are faithful brethren; they are sowing the seed of the kingdom, and the harvest time will come.

A new Sunday School has been commenced at Cobdogla by Bro. A. C. Mudford. The numbers are growing every week. We shall need a building very soon, as the hall is to be used for other purposes. It is imperative that we soon erect a chapel, or we shall lose our scholars. The chapel at Barmera is to be painted, and a new galvanised iron tank provided. Bro. Mudford is a hard-working brother, who is not easily discouraged in his tremendous task.

The work at Berri and Winkie is very promising. The formation of a Christian Endeavor Society at Winkie has done much to secure the attendance of young people at all services. Three recently were baptised. The daughter of the evangelist was baptised at Berri. The writer was very pleased with the condition of these fields recently visited.

Eyre Peninsula churches had a successful conference gathering. B. W. Manning was the chief speaker on the Sunday and Monday. The attendances were the best for years. R. Blackburn will close his ministry on May 7.

The work at Naracoorte is to be assisted after Easter by Bro. A. Pascoe. Our brother has been taking a well-earned holiday, and hopes to enter on his duties fit for service with the church.

The superintendent of the Home Mission Department, in connection with the Sisters' Executive, has arranged whereby isolated sisters are to be communicated with from time to time; this will be a source of encouragement to those scattered in various parts of the land.

Bro. Will Beiler commences a tent mission at Murray Bridge on April 30. We expect to continue for about five Sundays, and every night in the week except Saturday. We ask for your prayers. Missions will probably follow at Gawler and Port Pirie. Others will be arranged. *Will all brethren who made promise of money for this forward movement campaign, please forward amounts to H. J. Horsell, Kilkenny P.O., as soon as convenient?*

The work at Gawler is in good heart. The attendance at the services is growing, and the Sunday School rally is bringing new scholars into the school, and increasing the average attendance. The church are looking forward with much expectation to the proposed tent mission in this new field of promise.

Several churches have not yet forwarded their annual offering. We shall be glad to receive the same, so as to complete the list and give a full acknowledgment of the response of all churches.

The Secretary will take his annual holiday as from April 24. Will correspondents please note this, and forward all communications after the above date, up to May 20, to W. J. Manning.

National Mutual Buildings, King William-st., Adelaide. Kindly help the writer in this way. Thank you.

OBITUARY.

CURTIS.—Our late Sister Mrs. John Curtis, of Kersbrook, S.A., passed peacefully into the presence of her Lord on Sunday evening, March 26, at 10 o'clock, at the age of 64 years. Our sister had been a member with the Church of Christ here for the past ten years, and in a quiet way sought to serve her Lord and Master. She leaves a husband, five sons and five daughters to mourn their loss. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying."—F.F., Kersbrook, S.A.

HING.—Bro. William Hing, of the Chinese Church of Christ, Queensberry-st., Carlton, passed to be with Jesus on the morning of March 16. Our brother, who was highly esteemed by all who knew him for his work's sake, was largely responsible for the starting of the Chinese mission work by the Church of Christ in Victoria, which work extended to all the States of the Commonwealth. Our brother, who succumbed to a second operation for an internal trouble, had been a very patient sufferer for about nine months, displaying unbounded and unwavering faith in the God whom he both learned to know and to love in the Chinese school. He filled at times the office of deacon, preacher, teacher and presiding brother, and the church's state was always one of great concern to him. Our brother's last day of service on earth—before entering the hospital—was spent in collecting £11/5/- for the spreading of the gospel among his countrymen in China. We are led to inquire, "What shall the harvest be?" Our brother was buried from the Chinese Mission Hall, where impressive addresses were delivered by Bren. Hinrichsen and H. Pang. Bro. Robert Lyall led in a suitable prayer. Bro. McClean officiated at the graveside. We tender our deepest sympathy to Mrs. Hing and the four children of our brother, all of whom are members of the church at Northcote. We are glad to be able to add that they each have the blessed assurance that their loved one has but gone to his reward, and they sorrow not as those who have no hope. May God continue to sustain and bless them. Bro. Hinrichsen preached an in memoriam service in the Northcote Church of Christ, as did also Bro. McClean in the Chinese church at Queensberry-st. "He being dead yet speaketh."—F. McClean.

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News of the Churches.

West Australia.

The work at Subiaco continues in a satisfactory manner, with continued good attendances at the meetings. The young people are particularly active, and render valuable service in the Bible School and Kindergarten. On April 9, in an inspiring service, Bro. W. L. Ewers spoke on "He that saveth his life shall lose it." In the evening a fine number listened intently to a convincing address by Bro. Clay, on "The Resurrection of Christ."

Lake-st., Perth, meetings have increased very largely. Fine meetings were held on Sunday week, when Bro. Les. Clay gave two splendid addresses. The church was glad to welcome back Bro. and Sister D. M. Wilson after their holiday in the East, also Sister Mrs. Stevens and her two daughters. The Junior Endeavorers are very enthusiastic, and have splendid meetings at 10 a.m. The Young People's Clubs are very active, and have enjoyed several combined social gatherings recently.

New Zealand.

At Nelson on the evening of March 31, a welcome social to Bro. and Sister Carpenter was held. Suitable messages were given by Bro. Griffith, on behalf of the Nelson church, and by Bro. Langford, representing the Richmond church. Ministers from the Protestant churches in the town were present, and the following spoke messages of welcome: Dr. Weeks and Mr. Pring Rowe (Church of England), Mr. Laird (Baptist), and Mr. T. Vercoe (Congregational). Recitations and musical items were rendered, and a very enjoyable evening was spent. On the following Lord's day Bro. Carpenter spoke at both meetings. At night a short song service preceded the gospel meeting. Bro. Carpenter spoke on "The Waiting Guest."

At Wanganui an enthusiastic annual meeting was held on Feb. 22. General increases required the election of six deacons and three deaconesses. Bren. J. C. Bell and J. E. Wilson were re-elected secretary and treasurer respectively. Pleasing reference was made to the fact that this is the sixth year of Bro. N. G. Noble's ministry in this city. He was lately elected President of the Wanganui Ministers' Association. Representing the Church of Christ he also gives Scripture lessons in three public schools a week. On March 5 and 8 Bro. and Sister Will Page, from Palmerston North, were present, and Bro. Page conducted an inspiring season of anniversary services. During the evangelist's fruitful week-end to Pahiatua, Bro. H. Lingard and Bro. H. Grinstead preached helpful messages. At the close of Bro. Noble's sermon on March 17 a lad confessed Christ, and there were three more decisions on March 26. Bro. C. Jarvis, Bro. T. Sutton, and Sister Mrs. Duxfield represented this church at the conference in Nelson. On April 2 the church made an offering of £23 toward the Property Fund, and one kind brother converted a £50 free-of-interest loan into a gift.

Queensland.

On April 2 the morning meeting at Toowoomba was well attended. Visitors present, Bro. and Sister Quire. The exhortation on "Being filled by the Spirit," given by Bro. Burns, was greatly appreciated. The gospel message delivered by Bro. Burns, "The Revival at Samaria," led three young men to confess Christ. Bro. S. Vanham conducted the gospel service at Harlaxton, there being a good attendance.

Bro. L. H. Anderson arrived at Maryborough on the 8th inst. Opening meetings on Sunday were well attended. Monday night's welcome social was of a cheerful nature, the building being comfortably filled, and Baptist Friends well represented. There was some friendly banter between Mr. Stowards and other speakers as to the relative positions of Baptists and "Christians only," which afforded a good opportunity of explaining our position. If the proceedings needed enlivening they received it through musical items effectively rendered by the choir and others, with

recitations interspersed. Bro. Anderson's address in reply to various words of welcome to him and his good wife was much appreciated. Refreshments concluded a successful evening.

Those who attended the Brisbane S.S. anniversary on April 5 were rewarded by hearing a splendid programme given by the scholars, who were trained by the younger members of the teaching staff, to whom great credit is due. Brisbane has a splendid band of young men and women, especially the former, which augurs well for the future welfare of the church. Bro. Rankine presided and distributed the prizes. Great meetings on Sunday, April 9. At the morning service Bro. Rankine's subject was "The Withered Fig Tree." Four new members were received in—Bro. and Sister G. H. Green, and two young men—Eric Potter and Rod. O'Connel.

New South Wales.

At Merewether on Sunday, April 9, good meetings were held. At the morning service Bro. T. Fraser gave an excellent address. At night Bro. Smith gave his first gospel address, taking for his subject, "The Prodigal's Return." It was an inspiring address. Bro. and Sister Williams are leaving for Sydney. The church regret to lose them.

At Tyalgum on the evening of April 8 a farewell social was tendered to Bro. and Sister W. E. Reeve, prior to their departure for Coffs Harbor. The chapel was packed, despite the fact that there had been several distractions during the week. A short musical programme was rendered by various friends, after which two presentations were made. The church members and friends presented a nice large nickel thermos flask, and the Parents' and Citizens' Association, of which Bro. Reeve had been secretary, presented him with a handsome fountain-pen, with gold band suitably inscribed.

There were good meetings at Auburn last Lord's day. Bro. A. E. Forbes was the speaker at both services. The Bible School anniversary services were held on Sunday, April 9, with a public meeting and demonstration on Wednesday evening, April 12; distribution of prizes on Wednesday night. Splendid gatherings at all meetings. Great credit is due to the superintendent and teachers for the manner in which the children sang and took part in various interesting exercises. There was fine enthusiasm shown by the parents of the scholars in attending the meetings.

Lismore church enjoyed the presence of Bro. Reg. Enniss, who spoke morning and night on Lord's day, April 9. His addresses were much appreciated, and his genial presence enjoyed. Other visitors present were Sister Robbins, Belmore, Sydney, and Sister Oakes, from the southern part of N.S.W. The latter sister was welcomed to fellowship, having come to stay. At a business meeting of the church the plans drawn up for the new church building were adopted. Bro. Jas. Furlonger, and Bro. Allan Brown were elected joint secretaries of the church. Bro. P. J. Pond and Sister Pond attended the Sydney Conference.

South Australia.

At Ungarra since last report there has been a decided forward move. The Bible School anniversary services were held on April 9. The building was crowded at both services. In the afternoon Bro. Blackburn spoke to the parents and children on "The Influence of the Home," and in the evening the subject was "So Great Salvation." At the close of the evening address four made the good confession. A happy gathering was held on Tuesday, when the members had tea together, and at the public meeting held in the evening Sister Blackburn gave, by request, an address on "The Power of the Christ in the Slums." It was a powerful address, and four more confessed Christ, and three other believers expressed a desire to follow the Lord more fully. The special singing and demonstration were carried

out in a capable manner by the children of the Bible School under the training and direction of Sister Mary Lawrie and Bro. F. C. Telfer. An open-air baptismal service is being arranged, when the thirteen who have confessed Christ during the past month will be immersed.

At Mile End a working bee on Saturday has made the room at Bro. Wyatt's ready for service, and on Tuesday next a meeting is to be held there to discuss methods and means of using it. At Sunday morning's meeting Mrs. Hannaford made the good confession, and at night Bro. Manning told in forceful manner "The Story of the Cross," and at the close three adults made the good confession.

At Forestville on April 9 Bro. Paul presided and Bro. Hollams exhorted. Evening, Bro. Hollams' address on "Kicking Against the Goats" was well received. Solo, Miss Hart, "How Great was His Love for You." April 1, morning, Bro. Hart presided, and Bro. Hollams preached most effectively, morning and evening, on "Voices from the Cross," when three made the good confession. Solo by Miss Johns, "My Fault." Attendances good.

At Williamstown on Good Friday an inspiring series of services was held. Gawler, Kersbrook and Williamstown were splendidly represented. Bro. W. Bain took charge of morning service, and welcomed visiting brethren. Bro. Talbot gave an uplifting address entitled "The Message of the Cross to the Believer." At 2.30 Bro. F. Fulston, Kersbrook, took charge, while Bro. Raymond led a discussion by a short address on "The Message of the Cross through the Believer." Bro. J. J. Bain also read a paper on the same subject. Brethren from various churches joined in the discussion. An interesting and instructive time was spent. At the evening session Bro. F. Busbridge, of Gawler, led a short song service. Bro. Talbot then took charge of the service, while Bro. Raymond gave an uplifting address on "The Message of the Cross to the World." During these services the following helped with vocal items, all touching on the same subject:—Sisters Mrs. Philp, Mrs. Raymond, Bro. Deeling and Sister Mrs. Chamberlain with solos, and Misses Fulston with duets. The sisters of Williamstown church provided luncheon, tea and supper, for which they were heartily thanked. It was decided to hold an annual reunion of the three churches. Bro. Talbot on the 16th spoke splendidly in the morning on "He is Risen." In the evening he took for his subject, "The Hope of Glory." Bro. W. Bain was taken to hospital ill; all pray for his speedy recovery. Several Sunday School scholars are also laid aside. Sister Mrs. W. Vinal had recovered sufficiently to be present on the 16th.

Victoria.

Bro. H. J. Jackel, of the Bible College, has taken up the work at Blackburn, and the meetings are growing in numbers and interest. Splendid meeting on Lord's day evening, April 9.

Hawthorn Bible School annual demonstration was held on April 11. The attendance was very large and enthusiastic, and the splendid programme presented much enjoyed by all present.

The work at Warragul seems to be improving under the very able and appreciated services of Bro. Waters, whose messages have been most inspiring. Thirty-nine broke bread on April 9. Two sisters who confessed Christ a few Sundays ago were baptised.

Bro. Young returned from Conference and conducted all meetings on Sunday. One hundred and ten broke bread, and the building was well filled at night, when Bro. Young spoke on "Beneath the Cross of Jesus." Miss Stubbs sang with power. Bro. Burdeu leaves for Ballarat during the week.

Splendid congregation on Sunday morning, April 9, at Brighton church. Among the visitors were Bro. and Sister Watts, Bro. Kelson, and Sister G. Dickens. In the evening the preacher, Bro. B. W. Huntsman, spoke on "Our Debt to the Man of Sorrows." There was one confession. Miss Baker recently gave a very interesting address to the Young Women's Mission Circle on her trip to China.

Meetings at Coburg are well attended mornings and evenings. Bro. J. C. F. Pittman was back again on Sunday evening, April 9, after a few weeks' indisposition. The church is grateful to the brethren who helped for the fellowship meetings, and to Bro. D. Pittman for his gospel addresses at night. On Sunday, May 7, the second anniversary as an independent church will be celebrated with a thankoffering and every-member-present day. All are looking forward with great hope for another big expansion of work in the near future.

There is in membership at Malvern-Caulfield a young woman who was formerly a Roman Catholic, and who, on her surrender to Jesus, encountered much opposition and persecution in her own home. She remained faithful, and endeavored to win her own people for Christ. She succeeded in getting her mother and her sister to one meeting only during the Paternoster tent mission, and on Easter Sunday night, after Bro. Illingworth's address, she had the joy of leading them both to the front seat, and of hearing them each make the good confession.

At Box Hill continued interest is being evinced in Bro. Wedd's splendid addresses, and the attendances at all meetings are mostly on the upgrade. A popular marriage took place in the chapel on April 1, the parties being Bro. Roy Gill and Sister Rene Henley, two young people who have been closely associated with most of the activities of the church. Prior to their marriage the church honored them with a "kitchen tea," and on the same occasion a handsome Bible was presented to them on behalf of the Bible School. The bride was also the recipient of a gift from the Junior Christian Endeavor Society, of which she had been a member from her girlhood.

Last Lord's day at Swanston-st. the company of many Conference visitors was enjoyed, and a great time was experienced. Bro. Schwab, of Geelong, and Bro. Harkness, of Unley, S.A., read the morning lesson. Bro. Bolduan, of Dandenong, and Dr. Cook, of Bendigo, also took part, while Bro. J. A. Wilkie gave an address which will be long remembered. The sisters of the church entertained visitors to lunch and tea, and several States were represented. Dr. Bardsley, from Enmore; Sister Davison and Sister McGregor, from W.A.; Bro. and Sister Harkness, from Unley, S.A., were present, besides many country brethren and sisters, whose fellowship was much enjoyed. At the evening service Bro. Kingsbury, after reading Isaiah 53, and appropriate prayer and introductory remarks, was followed by choir rendering the oratorio "Redemption," by Gounod, which remarkably sets forth the Saviour's life, passion and resurrection. All taking part acquitted themselves splendidly. Bro. E. Tippett as conductor, Bro. H. Barrett as pianist, and Bro. C. H. Mitchell at the organ, rendered special service. The building was overcrowded, and all were greatly impressed by the wonderful story in sacred song.

"Easter" and "Holy Days."

Dear Bro. Main,—

In no captious or cantankerous spirit, but solely with the desire to draw attention to what I regard as a harmful tendency, I would like to make a few comments upon two items which appeared in "The Australian Christian" of April 13 (both on page 235). The first is headed, "An Easter Service," and relates to a very beautiful programme on "The Seven Words from the Cross." No exception can, of course, be taken to the suggested "order of service," which, in itself, must be deeply impressive. The point on which I cannot help but take issue is the use (or, rather, mis-use) of this word "Easter" in connection with it. The question is: Does our position as a people who profess to "speak where the Scriptures speak, and be silent where they are silent," logically postulate that we use a strictly scriptural vocabulary? I think it does. If I am right in so thinking, then the word "Easter" should certainly not be used in the connection indicated. A reference to any reputable encyclopædia will clearly prove that

"Easter" was a purely heathen festival. It ought not to be necessary to mention this, but, in the face of the apparently unguarded use of the word, it does seem necessary to remind some brethren of the fact. "Easter" was the festival of the Babylonish goddess Astarte, or the Saxon "Eostre," a feast of Venus, or Ashtaroth. (Such are the different names given to the same person, but differing according to the several languages of the country adopting the feast.) It will be remembered by Bible students that it was the worship of Ashtaroth (or, Queen of Heaven) by the children of Israel that was such an abomination in the sight of God. It is referred to in 1 Samuel 7: 3, and Jeremiah 44 18, etc.

McGarvey says: "The name ("Easter") is of heathen origin, and its use by believers in Christ was a compromise with heathenism.... The Lord appointed every Sunday as the day to celebrate his resurrection; let us be content with that, and not attempt any substitute. The Dissenters, as they are called in England, and the Presbyterians in Scotland, have been right in refusing to observe "Easter Sunday," though many of all the sects (in America) have yielded to the influence of Romanism in making it a great day, and in many instances a day of great folly."

The other item to which I wish to refer is headed "Sydney Agricultural Show on Good Friday," and is (I presume) an extract from an article which appeared in "The Australian Christian World." As you have inserted it in the column for news, "In the Religious World," it evidently has your commendation. As a financial sacrifice, the action of the firm mentioned may be highly commendable; but the allusions to "Good Friday" are surely not even remotely supported!! It can not be too strongly emphasised that the tendency of those who make much of what are called "Religious Festivals" (such as "Lent," "Holy Week," "Easter," etc., etc.) is to encourage people to regard those occasions as the only important ones; and this view cannot but result in their ignoring, or at least regarding as of little importance, the actual request of our Lord himself.

To again quote McGarvey: "It is argued that we ought not to reject a good practice because it is observed by the Roman Catholics. Very true; and there are few, if any, who ever argued that we should; but the fact that a religious custom originated with the Roman Catholics is a good ground for being suspicious of it, and for neglecting it until some conclusive reason can be found in its favor."

In conclusion, I trust you will find room for the following further quotation, which appeared in "The Family Altar" column of the "Christian" whilst it was being conducted by A. E. Illingworth:—"Are we to regard Christmas Day and Good Friday as 'holy days'? Those who plead for the restoration of New Testament Christianity meet with criticism because they are not thus observed. No greater and more glorious facts are recorded in the volume of the sacred law than the birth of Jesus and the resurrection of our Lord. We rejoice that it is written, 'Unto you is born a Saviour,' and also, 'He is not here: He is risen.' In common with all who love Jesus we are happy in the bright hopes these words inspire. *Our festival of joy, however, comes every Lord's day, and we keep it at the Lord's table.*"

Many are ready to observe Pagan, Papal, and traditional feasts, facts, and festivals that are not found in the pages of the Book, and neglect the dying request of the Lord, "This do."

To those "in Christ" all days should be sacred, especially the first day of the week. We are content to remember the Saviour's "triumph" and the "open show" He made of the "handwriting of ordinances," and are not to be judged in respect of "holy days"—which are but "shadows" (Col. 2: 13-17).

Very sincerely yours,

Thos. W. Smith.

LOST.

Left on dinner table, Friday, in Lygon-st., pair of glasses. Will finder kindly notify Mrs. F. Lee, Greville-st., Prahran?

Presiding at the Lord's Table.

Dear Bro. Editor,—

With your kind permission for space in your most valuable paper, I would like to reply to the remarks by Bro. T. Hagger. While I agree with most of his remarks on the reverence and importance of great solemnity. Bro. Hagger says that without a communion at Calvary and thorough preparation, the president cannot be a channel of blessing. Which is of the utmost truth and blessing. While a little further down the letter our brother says the remarks of a president should be "very, very brief," and to talk for ten or twenty minutes on such a theme is "out of place." Just imagine, dear readers, the sufferings of our Saviour, to be spoken of very briefly, treat the story of Calvary where alone comes our salvation as just a passing thought, do not deal with it fully, although it is a sacred, solemn and an important topic or act, but hurry through it very quickly, although the last three years of the life of Jesus was full of tragedy, sufferings, persecutions, and even scourgings and bloodshed, treat it lightly. Can we for a week at a time in deep study and meditation on the coming Lord's day communion full of the spiritual vision of the story of the cross of our blessed Redeemer, Jesus Christ, and then be very brief in our talk because our brother says it is out of place, for one reason, i.e., to give the speaking brother plenty of time. And what are the strength of many of our morning exhortations, only as one dear brother spoke on one Lord's day morning, A little more slumber, a little more sleep. And preach, "Awake, thou that sleepest." It is perfectly true what our Bro. Hagger says that we must remember the Lord's Supper is a memorial service, and it demands our best. I ask our Bro. Hagger can we remember the life of our dearest relation now departed only now and then, and then very, very briefly, and to remember one for less than ten minutes on a Lord's day is something lacking. My belief is we should not cover over the emblems at all, and the exhortation as well as the president's remarks should be confined to one theme only, the Cross of Calvary. To take that out of our worship, and that is what the church is fast coming to, is to leave our spiritual life starve. Jesus says for as often as ye do this ye do remember me, and if the remarks of the president are to be limited to a few short moments, and get it over quickly, and give the speaking brother plenty of time, it not only kills the meeting, but robs God of giving his children an opportunity of hearing his still small voice.—E. Patrick, Windsor.

MARRIAGE.

HANGER—ANDERSON (Pearl Wedding).—On April 14, 1892, at Church of Christ, Collingwood, by H. Milner Black, evangelist, George Henry, eldest son of George R. Hanger, saddler, England, to Margaret, second daughter of the late William Anderson, grocer, Kangaroo Flat, Bendigo. Present address, "Mabelville," 20 Forest-st., Collingwood, Vic.

DEATH.

CURTIS.—On March 26, at the residence of her son-in-law (Mr. F. Fullston), Kersbrook, Mary Ann, dearly beloved wife of John Curtis, Kersbrook, aged 64 years. Gone home.

HAYDEN.—On April 13, after operation, William James Hayden, of "Timor," Mayfield Grove, Malvern, dearly loved husband of Minnie, and loving father of William Edward (deceased), Ruby (Mr. P. D. McCallum), Elsie (Mrs. R. P. Clark), and Minnie. Fond grandfather of Joy and Hayden McCallum, and Ernest and Mona Clark; aged 57 years. Private interment.

IN MEMORIAM.

STICKLAND.—In fond remembrance of my loving husband and our father (Joseph Stickland), who passed away at Moonee Ponds on April 18, 1917.

—Inserted by his loving wife and family.

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Sunday Schools in Korea.

Christianity, in Korea, never before faced an opportunity so rich in spiritual possibilities; new believers are crowding into the churches, new groups are springing up, new schools are being organised, new reform movements are being launched, new Sunday Schools are being planted everywhere, and great interest in all forms of Christian activity is being manifested. J. V. Thompson is being loaned by the Methodist Church in the United States, and in co-operation with the World's Sunday School Association, to aid in the training of leaders and teachers for the enlarged work. He reports, "We have just opened a School of Methods in Seoul, for all of Korea, and the enrolment is over 1000, with more students applying daily. I am teaching four hours daily, and have three evening lectures in addition."

Already a host of young Korean men and women Sunday School teachers are going into the homes, cities, towns, hamlets, by-ways and hedges of Korea in an effort to gather thousands of children into already existing or new (Extension) Sunday Schools. Large sections of the country report attendance at Sunday School trebled or quadrupled in the last four years, and especially last year when thousands of adults were won to Christ, for these adults went into the Sunday School. All adults do in Korea, and of course they brought their children. Indeed, in some villages every man, woman and child decided to become a Christian. Now, this year, the children are coming! A veritable crusade!

Hold Thou My Hand.

Hold thou my hand, O Lord; no light o'erhead
Shows me the path my faltering feet must tread;
To what far depths of darkness and of woe
Might I not fall if thou shouldst let me go?
Lord, hold my hand!

Hold thou my hand; that tireless clasp means
strength,

Patience, and peace, and blessing, till at length
My storm-tossed soul can calmly take its way,
And need no longer in such anguish pray:

"Lord, hold my hand!"

—Annie Johnson Flint

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