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Jesus: The Name Above Every Name.

"There is joy in the name of a Saviour." This word of Bishop Andrews puts first the supreme thing which our Lord Jesus Christ does. Christ is to his people a great many things—Lord, Master, Guide, Shepherd, Exemplar, Teacher, Helper, Sympathiser; but he is supremely Saviour. It is needful that we should have an authoritative teacher, else we might imbibe error and call it truth; and it is well that we should have the example of the supreme Master in the art of right living. But these things would never by themselves help the man who is a sinner. First, he wants release from his sin. Human sorrow and unrest cannot be allayed otherwise than by a Saviour.

"Jesus," we often say, was the human name of our Lord. It was a common name in Palestine. Yet this name, meaning "Saviour," was prophetically given, being significant of the biggest thing the incarnate Son of God would do for men. "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." That is why to redeemed souls the name Jesus is the most precious of all.

"We love to sing of Christ our King,
And hail him blessed Jesus!
For there's no word ear ever heard
So dear, so sweet, as 'Jesus'!"

The great ones of the earth have preferred other titles. We have Alexander the Great, William the Conqueror, Charles the Bold, Lorenzo the Magnificent, and such like. It is the Son of God who was content to call himself "Saviour." The name is greater than any other. Jesus can do what no other did. Men can mar, he can make whole; others can destroy, he can create; they may blight, he will restore. Only the perfectly good, and pure, and holy, the perfectly wise and strong and true, can save his people from their sins.

Jesus does not save his people from everything. He does not save from all sorrow, trial, temptation, struggle. These are elements needed for the development of Christian character. He himself did not escape

the conflict; his griefs were such that he was pre-eminently "the Man of Sorrows." Yet he was without sin. He cannot save his people from that which is for their good. He saves "his people from their sins."

Jesus saves from the guilt of sin. No mere man can do this for his fellow men. Earthly means of punishment, of retribution or compensation, leave the guilt where it was. A man who has sinned is guilty even if punished. But Jesus takes all our guilt away—he cleanses us by his own precious blood. No wonder the poet declares:

"'Twas great to speak the world from naught;
'Twas greater to redeem."

Jesus saves from the dominion of sin. He provides help against the despotism of the tyrant who holds us in bondage. He gives us his Holy, Sanctifying Spirit. Christian men who fall into sin, who are conscious of the fact that in this life perfection has not been attained, may thank God that at any rate sin hath not now dominion over them. Jesus is "of sin the double cure," saving from its guilt and power.

Jesus saves from the consequences of sin. Punishment is so often the thing to be chiefly feared that some may think that to save from sin is synonymous to being relieved of its punishment. There are on earth people who seem to act towards human law as if the guilt were nothing and the being found out everything. With God we know we must be found out; and punishment for unrepented sin is therefore certain. But it

would be wrong to water down Matthew 1: 21 to mean, "He shall save his people from the punishment of their sins." He will do much more than that for his redeemed ones. But, thank God! he also does that. The punishment of the ungodly is glossed over too much in modern theology. By way of reaction from the one-sided emphasis of a bygone generation, men to-day forget the severity of a righteous God; they forget the inevitable reaction of his righteousness against all sin; they forget that love may imply anger. But when we say that Christ saves from the consequences of sin, we mean more than its punishment alone. There are other consequences. A man who sins frequently weakens his will power, his mind, and, indeed, his whole being deteriorates. Christ the Restorer will set right for us that which sin has injured. His perfect redemption will so be wrought that the worst that Satan has done with the human race will not eternally be to our disadvantage. God's wisdom and love and power are such that sin's consequences will be blotted out.

Jesus will save from the presence of sin. He has promised to receive his people unto himself. "When he shall appear, we shall be like him." His redeemed ones will be with him safe at home, in the place where nothing that defiles or that makes a lie can enter. Then in the highest and fullest sense his people are saved. It is true that here and now men are saved—their past sins are forgiven—but in a true sense, as the apostle has expressed, their "day of salvation" is only "nearer" than when they first believed. We rejoice in a present salvation, and yet, despite the boast of some, we are not so safe as if we were already within the pearly gates. But by-and-bye we shall more fully comprehend what now we dimly realise "the great salvation" provided by Him who stooped from heaven to earth to be "our Saviour."

"Men may talk what they will, but sure

My Father's World.

This is my Father's world.
I rest in the thought
Of rocks and trees, of skies and seas,
His hands the wonders wrought.

This is my Father's world.
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.

—Maltbie D. Babcock.

there is no joy in the world compared to the joy of a man saved, no joy so great, no news so welcome, as to one ready to perish, to a lost man, to hear of one that will save him."

The Book that Is Alive.

We miss our way in the New Testament when we allow its details to distract us from its broad meaning and total effect. The analysis of documents may be carried to a point where we lose sight of the object and intention of their authors. This happens, for example, in the study of poetry. There are critics who dissect and dispute over the lines of some glorious poem, as though it had been written merely to provide pabulum for hungry professors. In the same kind of way there are scholars who analyse the Christian revelation, and take the parts of it to pieces and persuade themselves that they can account for all the pieces. "Here is something from the Jews and something from the Greeks. Here are miracles that may be partly odd natural events, partly nervous impressions, and partly gradually growing legends. Here are books of which we may say that this element was contributed by this party, and the other by that, and the general coloring by people who held partly by both." In such ways as these Christianity is taken to pieces and spread over several centuries. 'But, as Principal Rainy pointed out, "when your operation is done, the living whole draws itself together again, looks you in the face, refuses to be conceived in that manner, reclaims its scattered members from the other centuries to the first, and re-asserts itself to be a great burst of coherent life and light, centring in Christ. Just as you might take to pieces a living tissue, and say there is here only so much nitrogen, carbon, lime, and so forth; but the energetic peculiarities of life going on before your eyes would refute you by the palpable presence of a mystery unaccounted for." This energetic life of the New Testament, by virtue of which it can penetrate and convert and subdue and recreate the inner man, becomes an irresistible proof of its vitality as the wisdom and the power of God.

Every Christian Church has claimed to build upon the Bible. Even amid the darkness and confusion of the middle ages its authority was never denied. Each medieval theologian would have maintained that his doctrinal system was based upon Holy Scripture. The Reformers did nothing unusual, nothing opposed to the customs of the church in which they had been brought up, when they made their confident appeal to Scripture; and to begin with, at least, their opponents never challenged their right to make such an appeal. But to these Reformers the Bible was a personal, rather than a doctrinal revelation. They appealed to the Bible on the ground of their personal experience of what the Scriptures had been to them. They had felt and known that the

God who had made them and redeemed them was drawing near to them in his Book, and there making manifest to them his power and willingness to save. So they made haste to translate and print the Bible for all sorts and conditions of men to read; because, with the Bible in his hand, a plain man could hear his Father's voice and learn his Redeemer's purpose, and trust his Lord's promises. As Luther said, "In the Word thou shouldst hear nothing else but thy God speaking to thee."

When we call the Bible the Word of God, Christians mean that God himself has broken silence, and uttered his incommunicable secret, and shown us how we may think about the mystery of his own Being: *in these last days he hath spoken unto us in his Son*. The supreme and final Word of God is the Divine Person of Jesus Christ, transcending the world yet immanent in it, and incarnate for us men and for our salvation. Here is the distinctive doctrine of Christianity. The revelation in our Lord's Person sums up everything that went before it in the ancient Scripture. All the earlier words of God spoken in divers parts and in divers manners were so many fragments of the truth which formed a perfect whole in Christ.

And here is the enduring office and function of Scripture—to open our eyes and bring us face to face with Christ himself. It is most true that the Word is alive for evermore in the experience of his church. In this sense it has been beautifully said that the Gospels are not four, but ten thousand times ten thousand, and thousands of thousands, and the last word of every one of them is, "Lo, I am with you alway, even unto the end of the world." Yet it remains not less true that Christianity is a historic faith. Apart from what we know about our Lord in Scripture, he would dissolve into a phantom or evaporate into a vague sentiment. By virtue of the New Testament his Real Presence lives and moves among us still. The vital content of God's revelation is written in letters whereof he is Alpha and Omega; and in each chapter of our Christian experience he still makes himself the Beginning and the End, the First and the Last. This is why Ignatius, in his epistle to the Philadelphians, bids us "fly to the Gospels as to the Flesh"—the very outward manifestation—"of Christ"; and on the other hand he writes in the same epistle, "for me the documents are Jesus Christ; my unassailable documents are his cross, and his death, and his resurrection, and the faith that is through him; in which I hope through your prayers to be saved."

"Oh, glorious Name the angels praise,
And ransomed saints adore—
The Name above all other names,
Our Refuge evermore."

To illustrate this living spiritual reality, we may quote two modern testimonies from countries and communions which lie far apart. A young Chinese scholar, who had become a Christian, made the following confession: "I began to read the Bible as if it were any ordinary book. Now I know when I read it that the presence of the Lord is with me, and that he is speaking to me through its pages."

About twenty years ago, in Brazil, a Portuguese Harmony of the Four Gospels was published, made from the Vulgate by a Roman priest in San Paulo, and approved by ecclesiastical authority. In the translator's introduction he writes with refreshing fervour: "It must be admitted that for a long time the Gospel was for Catholics a closed and unknown book, and for this reason the God of the Gospels is becoming an unknown God. Even among pious persons there are very few who read the Gospel with avidity, though they devour other books of piety which they meet with, and which are often completely useless. But the book of Jesus Christ—the priceless book where are to be found his teachings, his miracles, his joys, his tears, his blood, his cross, and finally his heart—the book of the Gospel is a closed and unknown book to the very great majority of the faithful. . . . Jesus is truly in the sacred Eucharist, but it is not sufficient to know that he is there, looking at us in his love and tenderness. It is more necessary that he *speaks* to my heart, that he should say all that his love has done for me, and that I should know all that my love owes to him by reading and studying the book of his Gospels. . . . To read the Gospel in the spirit of faith and humility is to drink from its fountains the omnipotent power of God." —T. H. Darlow, in "The Bible in the World."

The Bible.

(Written for "The Bible in the World" by the late Charles W. Moule, of Corpus Christi College, Cambridge.)

Go, mighty Book, through every land,
Go, mighty Book, through rolling ages:
Thou Voice, the child may understand,
Thou Deep, unfathom'd by the sages!

Thou Sword divine, thou firm-set Rock,
Thou Guide, with whom the wise man goeth:
Green Pasture for the hungry flock,
Where thro' the living Water floweth!

Great Prophet of the thoughts of God,
Severe or gentle Word in season:
Bright Star, that show'st the Christward road
To faith sincere and reverent reason!

Thou bidst us hearken, serve, obey,
As serve the swift-wing'd angel-legions;
Thou bidst us tell the Father's way
Of life and love to utmost regions.

There are, who into shreds would tear
And flout thee as a legend hoary;
There are, with graver critic-care
Who prove thee, and discern thy glory.

Go, mighty Book! To friends and foes,
To all the world, thy light be given;
Until at last the Inspirer close
The Writing in the light of heaven.

James: The First Apostolic Martyr.

A. Hutson.

His identity.

James was the brother of John, and son of Zebedee. He is to be distinguished from James the brother of our Lord, who was the leader of the church in Jerusalem, and presided over the first Christian conference, and was the author of the Epistle of James. He must not be confounded with James, son of Alphæus, or James, the father of the Apostle Judas. We know very little of the Apostle James. He is one of the obscure disciples. But it may be profitable to consider his life since he was called upon to occupy one of the high positions in the foundation of the Christian Church.

His introduction to Jesus

as the Messiah may be surmised. He was a cousin of our Lord according to the flesh. Andrew and John had recently made the great discovery that Jesus was the Lamb of God—the Messiah—the Christ of Promise. That memorable interview with Jesus had convinced them once for all. We read that Andrew first findeth his brother Peter, and tells him of their discovery. It may be that John likewise findeth his brother James, and bears similar testimony, and no doubt like Andrew, however, succeeded first in bringing his brother, and thus has the larger distinction of being the first disciple to win a soul for Christ. No doubt John very soon succeeded in bringing James to the same Saviour. At all events James becomes a convinced disciple of Jesus very early in the public ministry of Christ.

His imperative call to discipleship.

As Jesus walked by the Sea of Galilee he saw Andrew and Simon casting their net, for they were fishers. "Come ye after me," said Jesus, "and I will make you fishers of men. And when he had gone a little further thereon he saw James the son of Zebedee and John his brother mending their nets; and straightway he called them, and they left their father, and went after him." It is ever the Master's way. Come unto me for pardon—a change of heart, but come after me for service—a change of life. It meant much to them—the renunciation of all earthly ambitions, and to take up the cross and follow Jesus. These four men made a noble response to this call. Their consecration was full, immediate and absolute. They never turned back on this decision. They had crossed their Rubicon. Christ's will was ever supreme, his word authoritative, his person magnetic, and his mission to save men was unique and captivating. He actually took of the weak things to confound the mighty. They had not many qualifications, but consecrated and loyal hearts. He chose William Carey, the cobbler, to found the modern Foreign Mission movement, Claudius Buchanan was a poor Scotch boy, but educated by a rich

member of John Newton's congregation, and when Clive and Hastings are forgotten, India will remember him. John Bunyan was but a tinker, Zwingli came from a shepherd's tent, Luther from a miner's cabin, Melancthon came from an armourer's shop, and Livingstone from the weaver's bench. And then there are Dr. Whyte, Moody, Gipsy Smith, John Wesley, Cairns and Black. Not many noble are called, but when God calls, he qualifies, blesses, and uses to his own glory.

James was one of the "inner three." Peter, James and John were "far ben" in the Master's confidence. They were chosen for special privilege: at the raising of Jairus's daughter, at the Transfiguration, and in the Garden of Gethsemane. While Christ is no respecter of persons, there are ever those who are by qualification of character and ability, allowed to enter into the deeper confidences of Christ. Such a man was James—a man in whom the Lord had absolute confidence.

James was an ambitious man,

and consequently certain acts of indiscretion are to be expected. When Jesus was passing through Samaria, a certain village refused to receive him. James and John, those fiery spirited sons of thunder, were indignant, and said, "Lord" (recalling the ancient story of Elijah), "Wilt thou that we bid fire descend from heaven and consume them?" Jesus rebuked them, and declared he had not come to destroy men's lives, but to save them.

Again, the sons of thunder sought prominence through their mother. They sought the place of honor and position in Christ's kingdom. It was very bad taste. Jesus in sorrow answers, "Ye know not what ye ask. Can ye drink the cup which I am drinking, or with the baptism wherewith I am being baptised, be baptised?" They declare with light-hearted assurance, "We can." Little did James think that before very long he would be called upon to fulfil that pledge, not in the way he anticipated then, but in a more literal sense.

James was an influential man

in the early church—prominent in her service and councils. James was the first martyr apostle. Herod desired to strike a blow at the infant church; he therefore struck at James. He meant to kill Peter, too, but God interposed and delivered Peter. When Herod desired to kill a cause he sought to kill its leaders. But the blood of the martyrs has ever been the seed of the church. There is a bigger word than success in Christian service, and that is faithfulness, and James was "faithful unto death." Like Stephen, the first Christian martyr, James died praying for his murderers. Luke disposes of the whole scene in one sentence:

"He slew James the brother of John by the sword." Eusebius, however, supplies fuller traditional details. James was accused by a scribe named Josias. When he beheld the fortitude, and heard the confession of James, he was moved to repentance, and confessed himself a Christian. Both were led away to their execution. On the way thither Josias said, "Pardon me, oh, thou man of God, for I have repented of the things which I have spoken against thee." James kissed him, and answered, "Peace to thee, child, and pardon for thy transgression." Then both accuser and accused were beheaded together for their faith in Jesus. Thus James, through his baptism of suffering, had an abundant entrance into Paradise. We, too, have the injunction and the promise, "Be thou faithful unto death, and I will give thee the crown of life."

The Joy of Heaven.

Whenever you have conquered some craving temptation or borne trouble for another's sake, when you have helped and brightened some poor life and kept quiet in the shade that no one should know of it, when you have tried to do the right at heavy cost to yourself, when the old father or mother at home has thanked God for the comfort you have been in their declining years, whenever in the midst of all your sins you have done anything for the love of God or man—do you not know what a sweet, pure happiness has welled up in your heart, entirely different in kind, infinitely higher in degree, than any pleasure that ever came to you from riches or amusement or the applause of men? Of this kind surely must be the pure joy of heaven.—J. Paterson Smyth.

"The Apostle and High Priest of Our Confession."

"An apostle is one who comes from God to men; a high priest is one who goes from men to God. The business of an apostle is that of a messenger who comes to speak the mind of God to men; the business of a high priest is to go into God's presence on behalf of men and there present with sympathy and intelligence the needs of men before God. In order to be a complete apostle one must know God; in order to be a complete high priest one must know men. Jesus Christ is the only Being in the universe who can fill perfectly both offices, for he is the only One who is both God and Man at the same time.—James A. Francis.

The Better Thing.

It may be glorious to write
Thought that shall glad the two or three
High souls like those far stars that come in sight
Once in a century;
But better far it is to speak
One simple word which now and then
Shall weaken their free natures in the weak
And friendless sons of men.

—Lowell.

A Two-Fold Invitation.

To Christ to Come: To Come to Christ.

A. W. Connor.

"And the Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will let him take the water of life freely."—Rev. 22: 17.

The sweetest note in the music of God's Word is its repeated Comes: sweet, precious, clear and strong invitations to man from God, and from the Lord Jesus Christ. This remarkable verse with its repeated, "say, Come," and its emphatic "Come," because of its position at the close of the book, has been appositely called "The Gospel's Golden Clasp." Its invitation to him that is athirst, and to whosoever will, is but a reiteration of the message of him who in the days of his flesh invited the weary and heavy-laden to come to him, and find rest for the soul, and who removed every obstacle from the sinner's way by declaring, "Him that cometh to me I will in no wise cast out." Such an invitation is certainly in this verse, but this is but half of its message. A closer reading of the text, and a due regard for the dramatic form of the context, will show that here are two comings. There is a call to Christ to come by the Spirit and the bride, in which the hearer is asked to join, and a call to men to come to Christ and take the water of life. These two are closely related. The invitation to come to Christ finds its strongest appeal in the truth of the coming of the Saviour. While each might well have a complete address, there will be special value in considering them together as presented in the text. Let us consider—

1. The invitation to Christ to come.

(1) "The Spirit and the bride say, Come." This appeal is manifestly addressed to the Lord Jesus Christ, whose "power and coming" is the great theme of the book. In the prologue of the book (1: 7) we read, "Behold he cometh with the clouds, and every eye shall see him, and they that pierced him, and all tribes of the earth shall mourn because of him. Even so, Amen." In the epilogue of the book (22: 20) we read, "He that testifieth these things saith, Yea I come quickly," and John speaking for the church sorely tried, but expectant, responds, "Amen. Come, Lord Jesus." In the immediate preceding context in verses 7 and 12, we have these words: "Behold I come quickly: blessed is he that keepeth the words of the prophecy of this book," and, "Behold I come quickly, and my reward is with me to render to each man according as his work is." It is to these words that our text looks back.

In the apostolic church the promise of the Lord, "I will come again," was cherished the more, as suffering for the faith increased, and persecution made havoc in their ranks. The heavier the storm-clouds that lowered, the more the angel's word that the "same Jesus" would come again was made their star of hope.

The Spirit, inspiring the teachers of the church, said, Come. The church—the bride—collectively indwelt by the Spirit of God, said, Come. For them this glorious event which was conceived of as personal, glorious, and imminent, held in itself all the desire of the believing heart. It signified the overthrow of evil, the triumph of righteousness, the coming of the kingdom of God, and the manifestation of the "all authority" of Christ in the vindication of the saints. It meant the final consummation of the whole work of redemption. That which the incarnation and atonement had so far accomplished would receive its final crowning. By this hope they were inspired to suffer, to labor, and if need be, to die. For even death's temporary victory would be reversed when he would appear. How could they falter in their allegiance when he had said, "Whosoever shall be ashamed of me and my words in this sinful and adulterous generation, of him will the Son of man be ashamed when he comes in his own glory, and the glory of the Father, and of the holy angels."

They remembered that Christ had promised that the Son of man would "sit on the throne of his glory," and on his trial, when asked, "Art thou the Christ, the Son of the Blessed?" he not only said, "I am," but had declared, "Ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven" (Mark 14: 62).

(2) "Maranatha." The hopes which these words implanted in the hearts of early believers found expression in this single word, "Maranatha," i.e., "The Lord cometh." The word expressed their joyous expectation, and in the Christian society it became a watchword, and a sacred greeting (1 Cor. 16: 22). When the gospel spread from Jewish communities, and was preached in Greek and other tongues, this Aramaic word passed untranslated into their records. It has thus passed into the language of the universal church, a witness to the hope which supported them in the day of fiercest trial. "The Lord comes." The confident guesses of the unwise, and ignorant, the crassly literal interpretation of the wonderful figures in which the truth is set forth, the dogmatism about details, and the confident, "Lo here, and lo there" of prophetic calendar and chart makers, have helped to make this great truth a dead letter to many. Yet we need this hope ever before us. And the Holy Spirit has placed it in closest connection with the remembrance of the Lord's death, on the Lord's day. "As often as ye eat of this bread and drink of this cup, ye do show forth the Lord's death until he comes."

We know not the day nor the hour. That is hidden in the counsels of God. The event itself is certain, and like some great, towering mountain that dominates the landscape, that in some atmospheres seems near, and in others far away, yet is always imminent. But the time is uncertain. Therefore we are urged to watch, to labor, to pray, to be ready. We are exhorted to "abide in him, that if he shall be manifested, we may have boldness and not be ashamed before him at his coming." The practical appeal of this hope is set forth in the words, "And every one that hath this hope set on him purifieth himself even as he is pure." "The Spirit and the bride say come."

(3) "Let him that heareth, say come." The hearers are surely those who have heard, believed, and obeyed the gospel. The individuals are invited to join the appeal. Not every member of the church shares the church's hope. Not all in the church are truly of the church. They are urged to join the inviters and respond to the power of the hope. Whatever else is uncertain in regard to this event, this one thing is sure. The gospel must be preached to all nations as a precedent condition to his coming. The church must even "unto the end of the age" make disciples of all nations. To this service let us give ourselves anew. It is not for us to "know times and seasons" or to waste the precious hours in fruitless speculation, or idle star-gazing. Ours to go forward in faithful service, with passionate zeal, to preach the gospel to every creature,

"Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

2. The invitation to come to Christ.

It is only those who have truly come to Jesus, and who have tasted of his satisfying grace, who can join in the expectant cry. Hence the text turns to these others, upon whom when the Bridegroom comes the door may be shut, and in the most urgent and winsome way, bids them—not say Come—but Come. "Let him that is athirst come, and whosoever will, let him take the water of life freely."

(1) To what is the invitation? To come to Christ, or as the text has it, to "take the water of life."

Water is one of the commonest and richest figures for salvation in the Bible. Never are we far from the sound of water. Isaiah, voicing God's message, cries, "Ho, every one that thirsteth, come ye to the waters." Jeremiah makes a lament that Israel had forsaken Jehovah, the "fountain of living waters," and vainly sought satisfaction at the broken cisterns of earth. The Psalmist chanted, "My soul thirsteth for the living God." To the sinful woman of Samaria, Christ declared, "If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water." So also in Jerusalem he cried, "If any man thirst, let him come to me and drink." So also here, the water of life shadows forth the salvation found in Christ. It is the water of life, because it alone gives life. Christ is the great indispensable. Water is not a luxury, the lack of which may cause inconvenience and discomfort. It is an absolute indispensable, without which you will die. So Christ is the soul's supreme necessity.

G. J. Romanes, a distinguished scholar and scientist of England, who died in 1894, early in his life of study lost his faith in God. In his later life he returned to a faith deeper and more abiding. At the time of his death, he was on a literary work, and among his notes was the following: "I know from experience the intellectual distractions of scientific research and philosophical speculation, and artistic pleasure, but am also well aware that even when all are taken together, and well sweetened to taste in respect of consequent reputation, means, social position, etc., the whole convocation is but as high confectionery to a starving man.... There is a vacuum in the soul of man which nothing can fill but faith in God." This is just what Augustine expressed, "Oh, God, thou hast made us for thyself, and our hearts are not at rest till they find rest in thee." Water satisfies, or quenches the thirst, and water cleanses. These are the two things man needs, and what Christ provides. "In him we have forgiveness of sin," and so it turns out that it is not an invitation to a what, but to whom. Not to a thing, but to a person.

(2) Come to Christ. Man is a creature of many wants, and he tries many fountains for satisfaction, only to find the water gone, or unsatisfying, if not even poisonous. Men turn to sin, sensual or sensuous gratification. This is as futile and as tragic as for the man dying of thirst to drink salt water. The thirst is but intensified. Desire but grows by that upon which it feeds. Wealth and material things? We do not despise them, but they leave the deepest needs of the soul untouched. Things are but dust and ashes, and gold apart from noble use may become a golden hell—a hell is hell, even if golden. "Dear Bob," wrote one young fellow to a mate, "it's hell to be poor, and it's getting on my nerves till I get more money." It was a true answer he received back. "Dear Bill, it's hell without Christ." Fame, culture, art. These are but broken cisterns. What then? Why, this! "If any man thirst, let him come to me." Pardon, purity, peace, power. "The water that I shall give him shall be in him a well of water." A well, a fountain within! My word is, try him. Do you get that thought? Having tasted you will be able to say—

"Jesus, thou joy of loving hearts,
Thou fount of life, thou light of men,
From the best bliss that earth imparts
We turn unfilled to thee again."

There are two words remaining in the text that claim attention. "Whosoever will, let him take the water of life freely." Before the message closes, it is made clear that none are excluded by God. But men may be self-excluded. "Whosoever." That certainly includes you. But, listen. "Whosoever will." Does that include you? The gift of God is offered to men freely, but, while without money and without price, yet is not an unconditional gift. That inconclusive condition is indicated by that word "will." The point of failure is in the human unwillingness to receive. The will is the throne room of the soul. Are you willing not simply to receive, but to receive upon God's condition of penitence, faith and whole-hearted surrender? "He that cometh to me shall never

hunger, and he that believeth on me shall never thirst." You must believe, you must come. This gift of salvation while offered to you freely, is yet life. It cost life, even that of the Son of God. The cost to him was terrible, for "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Yet of some who hear me, Christ still complains, "Ye will not come to I... but ye would not." The Saviour is coming. We shall meet him, and stand before him, and se-

cure from his lips his verdict. The first step in preparation for that meeting is to come to him and take the gift he offers. Will you?

Oh, friends! "If thou knewest the gift of God... thou wouldst have asked." You do know, and yet do not ask. Listen again to the Saviour. "If any man thirst let him come to me and drink." Hear the final invitation, the final call of the Holy Spirit, "He that is athirst, let him come. He that will, let him take the water of life freely." Come! Come! Come! Amen.

consequence; and being a matter of indifference it is quite legitimate to use it either way, inasmuch as the grape juice now can be and is by a certain chemical process manufactured into unfermented wine.

One of the greatest evils that has gripped humanity is the alcoholic habit, and there is naturally a widespread conviction that the only hope of eliminating the evil is to get rid of alcohol altogether. Many Christians wish to adapt the Lord's Supper, of course, without sacrificing any principles it teaches, to the movement seeking the suppression of the liquor traffic, because opponents of prohibition ridicule them as hypocrites for seeking to get rid of alcohol as a beverage while continuing to use it in the most sacred and solemn act of their religion.

The Lord's Supper.

G. P. Cuttriss.

SOME FALLACIES.

It is exceedingly interesting to observe that when God unveiled himself to men he used illustrations drawn from the environment, manners and customs of the then period and nation; e.g., the camel and the needle's eye; the crimson lilies of the valley; Gehenna, the place where the rubbish of Jerusalem was continuously being burned, etc., etc. To interpret these rightly to the people of our day, to whom these illustrations sometimes are barely intelligible, the teacher requires to substitute similar pictures more appropriate to us, drawn from objects familiar in our experience, and so adapt the sacred teachings originally adapted to illustrate these to people very differently circumstanced to ourselves.

No one, for example, would be so absurd as to offer on arrival of his guest to wash his feet. But in the times of our Lord this was a customary act of hospitality. Any woman who hospitably entertained the saints, and of course washed their feet, or got a servant to do it, was highly commended. At the last supper, which was the first of the Agapai or feasts of love, they did not sit, but lounged on couches at table, so that John being next to his Master, his head was against Jesus' breast at supper. We do not copy this now-a-days.

There are many, alas! who raise points equally absurd. Some insist that "breaking bread" meant the particular form of communion service which is now in vogue, and that to break bread is not to cut it, not noticing that, for instance, at the Passover, the bread consisted of unleavened cakes and not a loaf at all, and no one would use a knife to cut a hard cake or biscuit. Such people import into the service imaginary typical meanings that are not indicated, and so insist on tearing open a loaf instead of cutting it in civilised fashion. Nothing could be more egregiously foolish for Christian men to precipitate strife and occasion division by insisting that the bread used for the supper should be broken and not cut.

Further, many otherwise estimable folk oppose the rational modern plan of the individual cup, which is the universal custom in common life for hygienic reasons, on the ground that Jesus according to custom, took one cup and bade the disciples to divide it among themselves, as if the symbolic unity could not be preserved by pouring the wine out of one chalice into separate little cups. The wine is one, or rather the life-blood represented by it, as also the bread is one, representing the Person of the Saviour, who is the one sole Bread of life.

The fact is that in comparison with 2000 years ago—largely, if not wholly through the influence of Christ—the greatly improved proprieties in a state of advanced civilisation, upon which nobody of a sound mind would dream of turning his back, there are manifold improvements in social habits. We have long since abandoned many of the semi-barbarous habits of half-civilised people of ancient times, and this is quite in accord with Christian principles.

At any social banquet, for instance, the man who would break off a piece from a loaf of bread, dip it in the soup tureen, and then put it into the mouth of his guest with his fingers, would be

properly regarded as an unmannerly person—unfit for decent society. Plates, knives, forks and spoons and the usual table impedimenta, are certainly very good and right things, though of later invention for the most part. It would be esteemed grossly distasteful for a number of people to drink wine or tea out of a single bowl. In our day such things would be counted as vulgar, and properly so. Why not adapt the outward form of our most sacred institution, to what is good in modern usage, where such adaptation cannot affect prejudicially the meaning of the Lord's command? Well might one ask, Is the ordinance of baptism affected either in its significance or the subject because he is immersed in a tiled or concrete baptistery, when the apostles, it would appear, baptised in the rivers?

In those days of Christ in the flesh, Jesus did not unnecessarily interfere with or innovate upon harmless minor customs. Men had no conception of any process for preserving the fruit of the vine for future use out of season without fermentation to make it keep sweet and usable for six months, from harvest time till the following spring, when the Passover took place. Consequently there can be no question that the wine of which our Lord was accustomed to make use ("The Son of man came eating and drinking, and ye say, Behold a glutton and a wine-bibber") was fermented wine. It is not so now. The question, however, is of no

Love, the Conqueror.

"In the days of the American War, there lived at Ephrata," says an American writer, "a plain Baptist minister, Peter Miller, who enjoyed the friendship of Washington. There also dwelt in that town one Michael Wittman, an evil-minded man who did all in his power to abuse and oppose that minister. But Michael Wittman was involved in treason and sentenced to death. The old preacher started out on foot and walked the whole seventy miles to Philadelphia, that he might plead for that man's life! He was admitted into Washington's presence, and begged the life of the traitor. 'No, Peter,' said Washington, 'I cannot grant you the life of your friend.' 'My friend!' exclaimed the preacher: 'he is the bitterest enemy I have.' 'What?' cried Washington, 'you have walked seventy miles to save the life of an enemy? That puts the matter in a different light. I will grant the pardon.' And he did. And Peter Miller took Michael Wittman from the very shadow of death back to his own home in Ephrata—but he went no longer as an enemy, but as a friend. And so it came to pass that love brought a reviler from the foot of the gallows to the foot of the Cross."

"We look before and after
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those
That tell of saddest thought."

"Studies in the Life of Paul."

Bro. Horace Kingsbury has arranged, and the Austral Co. has published, a sixteen-page booklet bearing the above title. There are thirteen studies of Paul's life, beginning with his education, and ending with his death. Each study occupies a page, and each has the following points: Daily Readings, Practical Points, Practical Questions, and Personal Questions. It is a case of "mulum in parvo," and the treatment is (what it was meant to be) suggestive.

The booklet is intended for Home Use, Prayer Meetings, K.S.P. Organisations, and other Bible Study Groups. A prefatory note states: "The following studies and readings are based upon those appearing in connection with a six-months' course on the 'Life and Letters of Paul' in the Uniform Series of the International Sunday School Lessons for 1921. To get the most advantage from their use you are urged to insert this booklet in your Bible, to read the Scripture portion appointed for each day, and to carefully ponder the questions and answer them to the best of your ability."

We trust the pamphlet will have a wide circulation, for those who use it must receive considerable benefit. The Austral Publishing Co. will be glad to fill orders at following rates: 1 copy, post free, 4d.; 12 copies, 2/6; 25, 4/6; 50, 8/6; 100, 16/-. In order that our readers may know the style of treatment, we reprint the second of the studies:—

CONVERTED.

Acts 9: 1-19.

DAILY READINGS:

1. "A Light out of Heaven."—Acts 9: 1-9.
2. "A Chosen Vessel"—Acts 9: 10-19.
3. Saul Sinned Ignorantly.—1 Tim. 1: 12-17.
4. The Great Commission.—Matt. 28: 16-20.
5. The Pentecostians.—Acts 2: 36-42.
6. Philip and the Ethiopian.—Acts 8: 26-40.
7. Paul's Story of His Conversion.—Acts 22: 3-21.

PRACTICAL POINTS:

1. Jesus' question, "Why persecutest thou Me?" reveals His identification with His people.
2. Saul was not a believer in "half-way measures."
3. His subsequent life showed the genuineness of his conversion.

PRACTICAL QUESTIONS:

1. Is Saul's conversion in any way related to the death of Stephen?
2. Did Saul repent?
3. Was he as zealous after his conversion as before?

PERSONAL QUESTIONS:

1. Have I ever come face to face with Jesus?
2. Do I live like one who has seen Jesus, his Lord?
3. Was I saved to serve?

The Realm of the Bible School.

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

Joey Led Them.

The following reference to children's work is by Homer Rodeheaver, one of America's premier song leaders:—

Children's work is the biggest department in the evangelistic singer's work. After a few rehearsals, you can usually tell which of the children have good voices. Pick out some certain one, and ask her to sing the verse of some song at the children's concert. She will go home to her parents all excited, and tell them about it. They in turn will tell their friends and you will have quite a few there who would not otherwise come. The children's work is the beginning of all the other work.

At one place where we held meetings, a boy sang in my choir who was not quite bright. He would never leave the tabernacle at night until he could shake my hand. It did not matter how many people were waiting to talk to me, nor how important the conference might be, he would come down and stand right next to me, and if I moved, he would too. He would stick around until the last man in the tabernacle had gone, in order to have the last chance to say good-bye. It was embarrassing at times, and it wasn't always easy to be patient with him.

About the next to the last night of the meetings a man came forward to speak to me at the close. I had seen him come down the night before with his wife and five children, and all take the evangelist's hand, and then sit down in the front row. He came to me and said, "I just want to thank you for being so kind to Joey. He isn't quite right, and has never had anything he has enjoyed so much as coming here and singing in the choir. You have been so kind to him, and he has worked so hard during the day in order to be ready in time to come here at night. He has urged and coaxed us to come, too, and it is through him that my wife and I and our five children have been led to the Lord. His grandmother, and grandfather, 75 years old, and an infidel all his life, have come to-night, and now the whole family are converted."

Victorian Notes.

Several Victorian schools are making new records in attendance. On February 26, Carnegie surpassed all previous records with 169 present. St. Kilda is striving for the century, and reached 86 the same day. Thornbury has a very striking record of growth. The school was organised in June of last year, with 22 present the first day. Nine months later, 95 were present. This includes a recently formed Adult Bible Class, of which Bro. H. Swain is the teacher. Bro. Swain is also taking the preaching services, and is otherwise doing splendid work in helping to establish the cause in this new and rapidly developing field.

At Malvern, where the Paternoster-Nankivell tent mission is attracting large audiences, they have inaugurated an Increase Campaign in the school. It is known as the Arrow Increase Campaign. Some original and unique features have been introduced, and the teachers and scholars have taken the matter up enthusiastically. We will have our eyes on Malvern for the next three months, and will be much surprised if there is not a revival in the Bible School as well as in the church.

The Hampton school has one little tot, Allan Tinkler, aged four, who has attended for 52 consecutive Sundays, and has thus gained the attendance certificate from the Bible School Department. Another scholar, Mona Chapman, aged five, has two years' attendance to her credit, and is the proud possessor of a certificate and first year seal. Can any other Victorian school surpass or equal this record among the tiny tots?

The Organising Secretary has received the names of a few who have attended Bible School

for ten years without a break. If there are others with a like record, their names should be sent in at once. Will secretaries and superintendents please take note of this, and forward the name and address of any scholar or teacher whose record of attendance can be certified to by the school authorities. The Bible School and Young People's Department proposes to recognise such an achievement in attendance in a special and appropriate manner, and it will be to the interest of the schools concerned to give this matter prompt attention.

Statistical sheets have been sent to all schools by the Bible School and Young People's Department. It will greatly expedite matters and oblige the Organiser if secretaries will send in their returns promptly.

May 7th is the day for the annual offering for the Bible School and Young People's Department.

South Australian Notes.

The Sunday School Committee of Conference is a live and wide-awake body, with an aggressive programme. B. W. Manning, the secretary, has sent the following brief report of the February meeting.

Several expressions of thanks received for the copies of Trumbull's "The Life that Wins."

Mr. H. R. Taylor will attend the Southern Conference as the representative of the Committee.

In the Religious World.

Puritans and Duty.

A timely protest against the frequent tirades of writers against the Puritans is made by the New York "Literary Review," in a recent leading article. While deprecating the "smug virtuosity" often favored by men of the Puritan type, this paper objects still more strongly to the anti-Puritans, "these rebels who make unconventionality their only convention, with their distrust of duty because they see no reason to be dutiful." The "Literary Review" puts these pointed questions: "Why has duty become so unpopular in American literature? Is it because she is, after all, just what that loftiest, if not most impeccable of Puritans called her, stern daughter of the voice of God? Is there to be no more sternness in our morals now we understand their psychology? Is it true that because we are not to be damned for playing golf on Sunday, nothing can damn us? Is it true that if we cease being Puritans we can remain without principle, swayed only by impulse and events?" When these questions are answered to the hilt, suggests this critic, "we shall get something more vital than anti-Puritanism in modern American literature."

The Old Testament Vindicated.

The Old Testament refers to Ethiopia as a great and strong country. It is not a strong country today, and has not been, indeed, for so long that some critics have supposed the Biblical references rather imaginative. But discoveries just made prove the contrary.

These discoveries were the work of the joint expedition undertaken by Harvard University and the Boston Museum of Fine Arts, and were made at Napata, in the Sudan. Napata was the ancient capital of Ethiopia. The tombs of twenty-four kings and twenty-nine queens of Ethiopia, buried for over two thousand years, have been brought to light with inscriptions giving a complete dyn-

and Mr. B. W. Manning will be the representative at Northern and Eyre's Peninsula.

Miss Blake's wife's school was considered a worthy and interesting object for Bible Classes and other classes in the schools.

F. B. Meyer's Charge to Sunday School Teachers.

Be faithful and loyal.
Never be away without finding a substitute.
Never be late.
Never come unprepared.
Never come without much prayer.
Be patient.
Do not lose your temper.
Love will conquer.

Good—Better—Best;
Never let it rest
Till your Good is Better,
And your Better, Best.

"The Guardian Angel."

In this little poem, Browning is describing a picture. The picture, by Guercino, represents an angel busily engaged in some task, "discarding yon heaven thy home, that 'waits and opes its door.'" Out yonder are great enterprises on earth, beckoning to the angel. But the angel is intently occupied. Neither the open door of heaven nor the great enterprises of earth can lure the angel away. You look closely to see what is the task so engaging. Beneath the gaze of the angel is a little child kneeling on a grave with clasped hands and uplifted eyes. The poet sees a great truth there. Better than going to heaven, better than engaging in earthly enterprises, is the task of teaching a little child to pray.

astic list, and also giving information concerning the remarkable arts and crafts of the period.

The Old Testament brackets the Ethiopians with the Libyans; the discoveries show that the Ethiopian royal family sprang from a tribe of Libyan nomads who entered Ethiopia about a thousand years before our era.

Again, the mention of Tirhakah, King of Ethiopia, in the Second Book of Kings and in the Book of Isaiah, comes to mind as we read of the unearthing at Napata of his burial chamber. Tirhakah was a notable king, and one of the five Ethiopian monarchs who also ruled over Egypt.—"The Outlook."

New Zealand Baptists and the Census.

According to figures published in the "Lyttelton Times," the census returns show a good increase for our Church. By percentages, the increases shown are:—Anglicans, 13.9 per cent.; Presbyterians, 12.1 per cent.; Roman Catholics, 12.1 per cent.; Methodists, 14.1 per cent.; Baptists, 15.3 per cent. Our numbers have risen by 3,200, and stand at 24,000. Our Union returns show over 6,000 in church membership, one in four, that is, of the census showing. When our strict system of membership is taken into account, and the almost complete absence of country churches, this is rather good. We must aim more vigorously at the enrolment of country members, and at extension work generally. We happened, in our travels last month, on an old friend who has been away from a Baptist Church for twenty years. His lot has been cast in different districts and towns where we are unrepresented. He has everywhere preached and never proselytised. He has been a leader in good works, and has the esteem of Christians of all types where he has lived. It is his testimony, and we were glad to hear it, that everywhere he found the most active Christian workers to be of our Church. Baptists mean business—the King's business. May we all be dedicated to that.—"New Zealand Baptist."

The Authority of Christ and the Scriptures

[The following notes of an address delivered by Mr. W. Howat to a meeting of the Presbyterian Elders' Association, in the Assembly Hall, Melbourne, have been sent on to us. Our readers will be interested in the statement.—Ed.]

In my address to-night I am not unconscious that my views are opposed to those of the large majority of the ministers of the Presbyterian Church, and also to those views to which expression has been given by the editor of the organ of the church. I have not forgotten that in a leading article which appeared in the "Presbyterian," the week before the second of the meetings was held of the Elders' Association, the hope was expressed that the party to which I belong would be "in a small minority," and be left "high and dry." I have nothing to do with man's opinions if these in my judgment are contrary to the Word of God. The views inculcated on me in my early life, and now intelligently and lovingly held by me, are referred to by a mass of men as "traditional theology," and those who hold this so-called "traditional theology" are spoken and written of as "back numbers," and lacking in scholarship of the up-to-date order. In dealing with the theological views of the "higher critics" as set out in the organ of the church to which we belong in this State, and to the views of the two ministers who addressed the last meeting of elders held in this room, I am quite aware it is impossible to speak at any considerable length at this meeting, and that whatever I say will have but little weight with those who differ from me, be they ministers or elders.

Was Jesus fallible?

By way of accounting for the difference existing between the beliefs of these "higher critics" and Christ's knowledge as expressed by him, it is asserted that Christ's knowledge only went the length of crediting as fact what was generally believed in by the devout Jews of his day. These men do not charge Christ with telling lies or wilfully deceiving the people, but as "theologians" they maintain that Christ's knowledge did not embrace facts now revealed as such by the researches of clever men of our day. It is maintained that to believe in Christ's omniscience is an impossibility. In reply to that I say that *not* to believe in his omniscience is an impossibility to me, and I know I speak for all the simple-minded Christians whose views have been made known to me with regard to that element of the Divine nature, and I affirm it is an essential belief of all Christians over whom God's Spirit dominates.

Has it never struck those who maintain the contrary that Jesus Christ, if he were only a "perfect man," never in any of his utterances suggested that his word was not final in its authority, or that what he said was subject to correction either in his lifetime on earth, or in the twentieth century? A few evenings ago in showing an elaborate ivory carving of Buddha, I was asked, "Is that from one piece of ivory?" and believing it was (as I had been told it was), I said, "Yes; is it not a wonder?" and immediately when replacing it in its position, the base fell off, showing that what I said was not true, for it revealed the fact that it had been merely joined by mechanical means. I had at once learned the lesson to reply in future to such questions, "To the best of my belief it is." But Christ had never occasion to lessen the force of his words in that way, however transcendently momentous for time or eternity they were, for he was consciously possessed of the divine nature, and alone could say as God manifest in the flesh, "I am the Light of the world." "He that believeth in me, though he were dead, yet shall he live." "I am the Way, the Truth, and the Life." Before men can teach the fictions (1) that man has probably originated from a lower animal, (2) that there was no flood, (3) that there will be no hell, except what men may begin to suffer of remorse or something of that kind in this world, (4) that there was no dispersion of mankind at the build-

ing of the tower of Babel, (5) that there was no Jonah swallowed by a whale; they must of necessity, to appear consistent, ascribe to Christ such nescience as presumably would relieve them of giving Christ the lie direct to his utterances. An extraordinary license is claimed by "higher critics" from Christ having said when speaking of his own return, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Supposing these words correctly express the original Greek, is it not almost *blasphemy* to ascribe to Jesus any lack of knowledge in other respects? Are these words not rather directly suggestive of a claim to absolute knowledge with regard to all other matters? Archbishop Trench, an eminent authority on Greek, claimed that the translation should be rendered, "Neither the Son *if not* the Father"—or in other words, "If I were not God, as well as man, even I should not know," hence we more clearly understand the literal truth of the words of Christ when he said, "I and the Father are one."

The Kenotic theory.

It is averred that our Lord laid aside his divinity and became a true man, in every way perfect. As regards the question of his omniscience being challenged, Christ claimed to know the most secret thoughts of man—as in the cases of Nathanael and the Samaritan woman—and we learn that the death of Lazarus was known to him, but not from man. Could a "perfect man" have had this knowledge? No more could a "perfect man" have the knowledge of men's hearts ascribed to Christ than that a "perfect man" could perform miracles, and be able to say as Christ said to John's disciples, on their enquiring from Christ on behalf of their master, who he was, "Tell John regarding my works, that the deaf hear, the blind see, the dead are raised, and the poor have the gospel preached unto them." Could a "perfect man" truthfully say this? If a man with that reputation said so, he would be perfected in a spirit of self-deception, and be a worthy representative of the father of lies. He also claimed, and on good grounds, that the miracles he wrought betokened the right to forgive sin. In Christ's utterance, "Before Abraham was I am," he spoke as having the divine attribute of omniscience to the extent of an existence which no perfect humanity could claim. That he said "All power is given to me in heaven and on earth," bespoke omnipotency as asserted by him; and as regards his omniscience, that is in a measure inferred when he said with regard to himself, "The Son of man which is in heaven." Christ alone was full of grace and truth, and to him was the gift of the divine Spirit given without measure. Had that Spirit renounced his divine attributes when indwelling in the second person of the Trinity, the Redeemer of the world? Are we to suppose that God, the Holy Ghost, was so quenched and inoperative in his divinity in the person of Christ because of his humanity, as to be unable to save him from perpetuating the erroneous beliefs of the pious Jews of his day? However the kenotic theory may be viewed, that the fallibility of Christ should be believed in by any bearing the name Christian seems to me an impossibility, if that one is to win souls and develop or retain the Christian graces, for the ground they tread on lies perilously near to that trodden by those who *profess* infidelity, and deny not merely that Christ had omniscience, but that he even ever had an existence either in heaven or on earth. It is amazing what recklessness is shown by many of those who rejoice in being designated "higher critics," in maintaining that practically "all scholars hold their views." This, were it true, *which it is not*, puts little weight on the words of Scripture, "That the world by wisdom knew not God, and that God had chosen the foolish things to confound the wise, and things which are not to bring to naught things which are, that no flesh may glory in his presence."

With regard to Jonah and the whale, much laughter has arisen at the idea of such a story being believed in, and we have seen the smiles of incredulity in meetings such as this. As Christ's resurrection was a miracle inherent on his divinity and perfect manhood, so Jonah's preservation was a miracle foreordained and carried through by our divine Father in his triune nature in which Christ as God participated. Frank Bullen in one of his lectures in Melbourne told his audience of a whale having ejected masses of undigested food 8 feet by 6 feet by 6 feet, so that the throat and stomach of some whales were quite capable of dealing with Jonah, so far as size and elasticity were concerned, and this statement from so reliable an authority is a sufficient refutation of the assertion so often made that a whale is incapable of swallowing a man. The Christian who has experienced the new birth, and in whose being that spirit dwells which in Christ dwelt without any limitation whatever, sees no difficulty, or should not find any, in accepting the plain testimony of Jesus Christ, for he asks for nothing but the word of the Lord Jesus as his sole authority, and rejoices to take it in preference to anything to the contrary from any scientific or theological expert. Jonah supplies the most remarkable instance in all history of a miracle which was typical of the death, burial, and resurrection of the Lord Jesus, which are events of history on which our faith as Christians rests, and *equally* true are the incidents relating to Jonah which in this room on two occasions at least have been made the subject of ridicule, and relegated to the realms of the *allegorical* by some "higher critics" present.

A whole Bible.

I have further to add a few remarks on the statement made by one of the ministers at our last meeting that there were things in the Bible we could not put before young people. I ask, have we come to this, that a preacher of the gospel and an expounder of the Word of God would suggest a censorship of the only source of instruction and revelation which, being studied and attended to, produce by divine grace that condition of life on earth wherein God is realised as present—by his Spirit educating and leading forth the learner to that life where God is seen, for it is written, "The pure in heart shall see God," and whose daily prayer finds expression in such words as "Create in me a clean heart, O God, and renew within me a right spirit." Christ on no occasion suggested there was anything in the Bible that ought to be eliminated or was to be deprecated in the interest of morality, and withheld from the knowledge of the young. The purest and most moral of manhood and womanhood have in all ages been those to whom the Scriptures have been a daily source of inspiration to live the noblest and most useful life of which the human race is capable.

It behoves us all strenuously to contend for the faith once delivered to the saints, and to so study the Scriptures that our profiting may appear unto all men in all that elevates the life.

Some practical reflections.

Finally, I wish to emphasise the fact that it would be unreasonable for anyone who holds the belief that Christ was ignorant to the extent of not knowing as much as the leading "higher critics" of the present day, and holding the views expressed by some of the leading ministers of our church, and made known in "The Presbyterian," and by the ministers who addressed our last meeting, to put their confidence in Christ's words with regard to his place in the plan of salvation based on such words as, "As Moses lifted up the brazen serpent in the wilderness, even so shall the Son of man be lifted up," etc.; or, "He that believeth on me, though he were dead, yet shall he live"; or, "In my Father's house are many mansions: if it were not so, I would have told you"; or, "As my Father hath loved me, so have I loved you"; or, "Go into all the world and preach the gospel to every creature." We may well put to ourselves the question, is it on account of the belief in Christ's errancy because of his omniscience being left behind on his becoming man, that his blessing has been so largely withdrawn from the denomination

to which we belong, that the chariot wheels of the gospel move so tardily, if indeed they are not stationary, or even going backward.

"It is not by might, or by power, but by my Spirit, saith the Lord," that his work is to be done or success expected. Christ said, "If ye love me, keep my words," and to keep Christ's words we must believe him whatever the "higher critics" may say. It is a dangerous thing to allow the views of the "higher critics" to remain unchallenged. Although we are told that the old orthodox views are gone for ever, we would remind those who thus speak and write that it is sinful and foolish to be dogmatic on subjects of which they have no divine knowledge of a later date than the Word of God, and the wonder is that they have the irreverent temerity to dare to call in question the Scriptures regarding which it is written, "The grass withereth, the flower fadeth, but the word of the Lord shall endure for ever."

In order that the discussion at this meeting of elders—to which all the elders of Victoria were invited—shall end in something practical being done, I now move the following resolution, viz.: "That the elders now met declare their sure conviction of the inspiration and infallible authority of Holy Scripture. They also declare their unshaken faith in the full deity of our Lord Jesus Christ as guaranteeing his absolute freedom from error of any kind whatsoever. The elders join in the fervent hope that the ministers of our church will uphold, maintain, and defend these vital truths, and not venture on the promulgation of new dogmas until they have been examined and approved by the General Assembly. This declaration is prompted by the certainty that in days of unbelief and irreligion it is our bounden duty to confirm faith rather than unsettle it, and that the Holy Scriptures whose truth is certified by our Lord Jesus Christ are able to make us wise unto salvation."

COMING EVENTS.

MARCH 19 & 22.—North Richmond Bible School 31st Anniversary. Sunday, 3 and 7 p.m. Speaker, W. B. Blakemore, B.A. Special singing by the children, under the baton of Mr. C. Hall. Wednesday, 22nd, at 8 p.m., Grand Concert by teachers and scholars. Admission, 6d. Proceeds in aid of school fund.

MARCH 26 & 28.—Preston Church anniversary and home-coming, and Bible School anniversary. Sunday speakers: Morning, Mr. Reg. Enniss. Afternoon, Mr. J. E. Webb. Evening, Mr. H. Toogood. Special singing by the scholars, assisted by an orchestra, afternoon and evening. Former members of church and school are cordially invited to attend. Tuesday, Bible School demonstration and distribution of prizes. An excellent programme will be rendered. Collection. All welcome.

MARCH 27.—Churches of Christ Football Association. Any teams desirous of entering the above Association are requested to make application to the Hon. Secretary, W. A. Fordham, 28 Spencer-road, East Camberwell. Phone, Cant., 403. Annual meeting, March 27, 1922.

IN MEMORIAM.

LAWRANCE.—In memory of our dear Alice, who departed this life at Paragon-place, Lillimur, Victoria, on March 13, 1916.

Bereft of life, but lovely yet,

Her still, frail form before us lay;

But, 'tis only till the dawn shall break

And shadows flee away.

—Inserted by her loving parents, brothers and sisters, Naracoorte, S.A.

LAWRANCE.—In memory of our dear sister, Alice, who passed away at Paragon-place, Lillimur, on March 13, 1916.

To a beautiful life came a peaceful end.

She died as she lived, with God as her friend.

—E. & E. T. Jellitt.

PATTERSON.—In memory of our esteemed brother, John Patterson, who was called to higher service, March 17, 1921. "Lovingly remembered."

"When Christ, who is our life, shall appear, then shall ye also appear with him" (Col. 3: 4).

—Inserted by the Church and Sunday School at Bet Bet, Vic.

The Family Altar.

J. C. Ferd. Pittman.

A CALL TO GO FORWARD.

It was a solemn occasion when, after giving numerous injunctions to priests and people, and telling of blessings or curses which would follow obedience or disobedience, the great law-giver delivers his "swan-song," gives his benediction, climbs Mount Pisgah, enjoys one glimpse of the promised land, and then quietly departs this life, his body to be buried by the angels of God somewhere in the valley "by Nebo's lonely mountain."

Yet not without appropriate exhortation does his career end. "Set your heart," said Moses, "unto all the words which I testify unto you this day, which ye shall command your children to observe to do, even all the words of the law." "It is your life," he reminds them. He knew, by bitter experience, the great blessings which may be forfeited by disobedience. Never must there be the slightest desire either to turn back or deviate from the plan of God. Only by walking in God's way can real life and its attendant blessings be assured. All other tracks lead to ruin and death. Dr. James McGregor has said: "A man might die very comfortably, like Moses with his harness on his back, if he only knew that like Moses he had done God's work, and had angels in waiting to take him up to his reward."

MARCH 19.

A Warning Against Self-esteem.

"Beware lest...thy heart be lifted up, and thou forget Jehovah thy God."—Deut. 8: 11-14.

"When our hearts are lifted high,

With success or victory,

When they feel the conqueror's pride—

Lest they grow self-satisfied—

These thy children, Lord, defend,

Teach their souls to thee to bend."

Bible Reading.—Deut. 8: 11-20.

MARCH 20.

A Caution Against Idolatry.

"Thou shalt not consent unto him, nor hearken unto him" (who seeks to lure you into idolatry).—Deut. 13: 8.

Dr. Judson once examined a Karen woman who was a candidate for baptism. Her answers were intelligent, but not quite satisfactory. The eye of the missionary caught the glitter of a necklace of a kind much esteemed by Karens. "Can you give up your ornaments for Christ?" asked Mr. Judson. Tears filled the woman's eyes. The struggle would evidently be a severe one. The missionary appealed to her own consciousness of pride and vanity, and the woman broke down. She took her necklace off, and looked at it admiringly. It was the most precious treasure in her possession. She thought about it for some time, and laid it down on the missionary's table with the declaration, "I love Christ more than that."

Bible Reading.—Deut. 13: 6-11.

MARCH 21.

The Feast of Weeks.

"And thou shalt keep the feast of weeks unto Jehovah thy God."—Deut. 16: 10.

Israel Abrahams wrote:—"In the good old days, the whole atmosphere of Jewish life was made friendly by the concern which each Jew felt in all Jews' children. As every year the Feast of Weeks came round, each tiny boy, just as soon as he was able to lip his Hebrew alphabet, was carried to the synagogue; he was put in the Rabbi's arms, and the Rabbi bent down over the child and kissed him, and gave him a cake on which was inscribed in honey the verse, 'The law which Moses commanded us is the inheritance of the house of Jacob,' and the child lisped the words after him, sucked the honey, and ate the cake, that the words of the law might be sweet in his mouth, and all the congregation beamed with smiles."

Bible Reading.—Deut. 16: 9-12.

MARCH 22.

Diligent Enquiry.

"And the judges shall make diligent enquiry."—Deut. 19: 18.

E. S. Stevens, in "My Year in the Sudan," wrote, "There is a tale in the 'Bah-el-Ghazal' about an old man who accused another of stealing his cattle. The Englishman listened to the plaintiff, who was supported by his son as witness; then he had the accused brought before him, and asked him what he had to say in defence. The old man arose. 'Is this justice?' he cried. 'Come away, my son. This man listens to both sides!'"

Bible Reading.—Deut. 20: 15-21.

MARCH 23.

A Portion for the Poor.

"When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go to fetch it; it shall be for the sojourner, for the fatherless, and for the widow; that Jehovah thy God may bless thee in all the work of thy hands."—Deut. 24: 19.

"It's poor business," said one to a farmer friend, who was willing to let some poor neighbor pick up any corn left on the field, but decided to return to get a shock he had left—"It's poor business, neighbor, going back after something which may help another. If you hadn't remembered this shock of corn, you wouldn't have felt any poorer for lack of it. God bestows the harvests, and means to have them shared. He remembers what we forget, mind you, and looks after things. I make no doubt he has his eye on that forgotten corn, and I wouldn't snatch it back, if I were you, especially seeing that you told the strangers they might have what was left." "So I will," said the farmer, thoughtfully, turning home.

Bible Reading.—Deut. 24: 17, 22.

MARCH 24.

Appealing to the God of our Fathers.

"And we cried unto Jehovah, the God of our fathers, and Jehovah heard our voice, and saw our affliction, and our toil, and our oppression."—Deut. 26: 7.

"We come unto our father's God;

Their Rock is our salvation;

The eternal arms, their dear abode,

We make our habitation;

We bring thee, Lord, the praise they brought;

We seek thee as thy saints have sought

In every generation."

Bible Reading.—Deut. 26: 1-10.

MARCH 25.

The First Fruits.

"And now, behold, I have brought the first of the fruit of the ground, which thou, O Jehovah, hast given me."—Deut. 26: 10.

"Selma's father read to her the old Jewish law about giving first fruits to God. She had a strawberry-bed in her garden, and when the first berries were ripe her sister said, 'Oh, that's so nice! Now you will have those sweet berries to eat.' 'No, no,' Selma replied, 'I don't eat first fruits; I shall give them to God!' 'How can you give them to God?' her sister asked. 'There is poor old Mrs. Nordon, who is so sick and poor, and never had anything nice. I shall carry them to her. Jesus said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." That is the way I want to give him my first strawberries.'"

Bible Reading.—Deut. 26: 11, 15.

PRAYER.

Righteous Father in heaven, help me always to profit by the reading of thy holy Word. May I never forget that all the things I read of happened for examples, and were written for the admonition of all men. Save me from self-confidence, lest I fall. Help me to keep in mind the great truth that daily trust in thee, and obedience to thee, is my life. May I set my heart to do thy will, and steadily go forward, never faltering in thought or deed, for the Saviour's sake. Amen.

Here and There.

At Essendon, Vic., on March 12, H. G. Clark preaching, there was one confession.

The Geeveston (Tas.) tent mission commenced with fine weather and good audiences, W. H. Nightingale speaking, W. J. Campbell and D. Stewart assisting.

Will Victorian sisters who have money in hand for Women's Hostel "bricks" kindly forward to Mrs. D. Pittman, "Ellan," Orlando-st., Hampton, not later than March 31.

The last meeting of the Victorian Christian Endeavor Council before Conference will be held at Lygon-st. chapel on Tuesday, March 21, at 8 p.m. All delegates are urged to attend.

The new work at Thornbury, Vic., under the Home Missionary Committee, has now a membership of 84, and a Sunday School of 100. Bro. H. Swain is the preacher, and he is doing a splendid work.

The Victorian Women's Mission Bands will hold their united prayer meeting at the home of the superintendent, 1 Kilmartin-st., Essendon, on March 25, from 3.30 to 4.30 p.m. Sisters are cordially invited.

Two helpful pamphlets by A. W. Connor are "The Significance of Christian Baptism" and "The Significance of the Lord's Supper." The Austral will supply at one penny each, posted twopence; 100 per dozen, posted 1/-.

Since the closing of the correspondence concerning "The Blessed Hope," we have received one or two contributions, which, in view of the announcement, we regret to be unable to insert. But, as no new light or information is available, perhaps no great harm is done.

Delegates to the Victorian Women's Conference are again asked to collect the penny-per-sister member as soon as possible, and send to Mrs. Hayward, 103 Macgregor-st., Middle Park. Country sisters are asked to take notice and forward their pennies toward Conference expenses.

Jas. E. Thomas, President of Conference, is visiting the Brim Circuit, Victoria, and taking part in their annual Conference. W. Gale, of Moreland, has gone to Kaniva to help in the annual Conference there. Great interest is manifested among the churches of these circuits during their yearly conventions.

At Ballarat, Vic., there were two confessions on March 5. Arragat on 12th, a man owned Christ as Lord, Bro. Connor preaching. There was a good attendance of members at the Lord's table on the latter date. Bro. J. B. Combridge addressed the church. He also attended the Peel-st. school with Bro. Connor; 50 present. At night he preached the gospel to a fair meeting. He is going to take the services for a few weeks.

The mission spirit continues at Belmore, N.S.W. Fifteen were received into fellowship on March 12. About 110 broke bread for the day. At the close of the evening service three were baptised. A farewell social was held to Bro. Stevens last Wednesday. Many testified to the good received. Bro. Rodger, on behalf of the church, presented Bro. Stevens with a cheque in appreciation of his labors. Bro. Hutson occupied the chair. Bren. Eaton and Mercer also addressed the gathering.

The annual meeting of Castlemaine, Vic., church was held on March 9. Reports showed that the church and auxiliaries are in a healthy condition. The Bible School had an average attendance of 148 during the year. Bro. Clipstone, the evangelist, gave a fine report of the year's work, and several speakers expressed appreciation of his fine efforts in the furtherance of Christ's kingdom. The treasurer, Bro. Clark, reported a credit balance of over £21. It was shown that the overdraft on the preacher's residence had been reduced by over £100, principally through the efforts of the sisters. Bren. Howarth, Clark, Peeler, Jermyn, Brammer and Johnson were elected deacons. A discussion took place on the advisability of holding a tent mission, and over £60 was promised towards the expenses. Bro. Peeler, who has done splendid work as church secretary, has been relieved by Bro. Johnson, Hunter-st., Castlemaine.

The picnic of the N.S.W. Conference on Easter Monday promises to be an unusual success, special plans having been prepared. It will be held at Camp Cove, one of the nicest beaches in the Harbour, very easily reached by ferry. Special tickets are being issued to the churches, which carry with them the following privileges:—Return ferry ticket, entrance to Military Reserve, inspection of Macquarie and Hornby Lighthouses, and the Signal Station; also provision of hot water and use of marquee. The tickets are only 1/3, and a large sale is expected.

Splendid interest continued in Marrickville mission, N.S.W., during last week, with good attendances. Bro. Whelan addressed the church on the morning of 12th, and conducted a baptismal service in the afternoon, when three young women and two young men who came forward during the mission were baptised by Bro. Crisp. There have been 13 confessions since commencement of mission on March 5. Large attendance on evening of 12th, with five confessions at the close of an earnest address by Bro. Whelan on "The Unavoidable Christ."

Bro. W. Waterman arrived in Hong Kong in the midst of a labor dispute, and of preparations for the Chinese New Year. He anticipated a delay of a few weeks. *En route* our brother called on our missions in Manila; he says that "the American people there were very kind." Bro. Waterman wishes an apology or explanation to be tendered to very many Christians who had invited him to visit their homes before he left for China. The time at his disposal was so short that he was, to his great regret, unable to visit all the people and places on his invitation list.

There have been seven decisions during the first week of the Maryborough, Vic., mission. Good meetings each night; crowded meeting on Sunday night, when about 200 people stood outside and listened to Bro. Hinrichsen's sermon on "The Supreme Question." The meeting on Sunday morning was of a most inspiring nature, and the address on "Ready-made Clothing" will not soon be forgotten by those who listened to it. All are delighted with the opening meetings, and anticipate a glorious time in spite of the opposition. The prayers of the brotherhood are earnestly requested.

Sunday last was made thanksgiving day at the Malvern-Caulfield tent mission, when at two great gatherings an offering of £100 was made, and at night a day of inspiration was crowned with two decisions for Christ. Thirty have been added to the church through this effort, and forty have made the good confession. In several cases the coming first of a little child has led to a parent also coming, and on Friday evening a man, whose wife had followed their daughter's confession, made the good confession, and was straightway baptised. The mission was expected to finish on Wednesday, March 15.

All reports for Victorian Women's Conference must be in the hands of the superintendents not later than March 31. Secretaries of prayer meetings will please send to Mrs. Trinnick, Barkly-st., North Fitzroy; Home Missions, Mrs. J. Pittman, "Brentwood," Hampton-st., Hampton; Hospital Visitation, Mrs. Myers, Hunter-st., Richmond; Foreign Missions, Mrs. D. Pittman, Orlando-st., Hampton; General Dorcas and Church Aid, Mrs. Moysey, 11 Albert-st., Surrey Hills; Women's Mission Bands, Mrs. Ludbrook, Kilmartin-st., Essendon; Prohibition and Social Questions, Miss Darnley, 30 Moodie-st., Glenhuntingly.

In spite of several other attractions, there was a good attendance at the City Temple, Sydney, on March 1, to welcome Mr. C. M. Gordon to the temperance work of that State. The chairman of the Temperance Committee (Mr. L. D. Gilmour) presided, while Mr. G. Stimson, in the unavoidable absence of the Conference President, extended a welcome on behalf of the brotherhood. Mr. Gordon was enthusiastically received, and in his reply said, "Prohibition is involved in the very imperatives of the Christian religion. The church is pro-

viding the moral, inspirational and financial leadership in this movement. In proportion as the liquor trade gets a grip on manhood, so the gospel is losing its chance, and therefore the church must be in the forefront of this movement." He eloquently reviewed the religious, scientific, economic, social and international forces which stand for prohibition, and pointed out that because there are these great concurrent forces working for prohibition, it is now one of the great world reforms. He reviewed the world prohibition situation, and showed that the principle was endorsed by the international conscience in its application to the native races. Even where prohibition is operating at its worst, it is infinitely better than the liquor traffic at its best. This reform is vindicating itself; it is its own best advocate, and will ultimately become the law of the world. Miss H. Clarke delighted the meeting with two sweet solos. An interesting addition of the programme was a short statement from Mr. A. C. Rankine, of Brisbane, who briefly reviewed the Queensland campaign, and spoke optimistically of the prospects in the Northern State.

"Joyful Tidings," the little monthly published in the interests of Grote-st. church, Adelaide, contains the following:—"Bro. A. C. Garnett, B.A., has accepted the invitation of the church to labor with her as evangelist." "It is expected that Bro. Garnett will commence his work on Lord's day, May 14." "Bro. Garnett is an able preacher, and has had a wide and varied experience for a young man. He should do a great work at Grote-st., if all will stand by the work as they should while he is here." "Bro. Hagger expects to conclude his labors at Grote-st. on Lord's day, May 7. He will then have been here four years and one month."

WANTED.

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

Wanted urgently, about six copies of "Sunday School Hymns, No. 1" (Tullar Meredith Co.), for anniversary services. Expenses and safe return in about six weeks guaranteed. F. Lewis, c/o Austral.

FEDERAL EVANGELISM.

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

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Secretary: G. T. Walden, 74 Edmund-ave., Unley, S.A.

Evangelistic and Church Work, Baramati.

ANNUAL REPORT.

The year 1921 has been the most remarkable in many respects in the history of Baramati Mission Station. It has been our "banner" year for baptisms. We have baptised more during this year than in the whole of the four previous years during which we have been here, and for this we render humble thanks to our Almighty heavenly Father, in whose strength we work.

We have also once again subdivided the work, Miss Redman taking charge of all educational work from about the middle of the year. This, we believe, is a step in the right direction, to ensure efficiency.

My time has been spent largely in supervising the construction of various buildings. One would consider this time ill spent if it were not for the fact that these buildings have been used as a training ground for lads learning masonry and carpentry. This is the reason why a contractor has not been called in; but even a contractor needs almost as much watching as do workmen on day work. The Orphanage building was completed early in the year, and then we commenced on the Settlement bungalow, which at the time of writing is nearing completion; for the men are now putting on the roof. Constant oversight has been needed for this work, so that we have had no time to go out with the evangelists. Settlement routine work has taken up all the remaining time.

Chiefly about evangelistic work.—Tersingh and Phalsingh have continued with us throughout the year as preachers, and have faithfully labored in the surrounding villages and in Baramati town, and have proclaimed the love of God as it is in Christ Jesus. Jewantrao Sather was with us until the end of March; he was a faithful helper; he labored, and we have entered into his labors, and have reaped after his sowing.

In October I was fortunate in being able to engage another man, Bapuji Patole, who is very able and promises well. He should be a great help to us. The evangelistic work needs more supervision than I have been able to give it, and we hope that with the advent of Bro. Leach in the new year this will be done.

The Banner Year.—This year will long be remembered here as being a period of reaping. In all 15 were baptised, among whom were 5 Bhamp-ta men and 6 orphanage girls. These babes in Christ have been our special care of late. It is not easy for Bhamp-tas to break with caste and

throw off the yoke of heathenism. One of them has gone away, and we do not know why; probably pressure from the caste was the cause. We pray that he may be directed back to us, for he was a fine young man. The Lord knows his heart.

With this new influx of members, the church now numbers 50, including 6 men residing elsewhere. Besides these there are 21 adult unimmersed Christians living in Baramati. The children now number 88, including the orphanage girls, so that we have now a Christian community of at least 159 around us.

The men.—A table might be useful to show how the Christian men are employed. A. Regular employees of the mission, including co-workers:—Preachers, 3; teachers, 3; doctor, 1; blind musician, 1; blind coolie, 1; settlement inspector, 1; settlement clerk, 1; settlement peon, 1; settlement carpentry teacher, 1; total, 13. B. Not dependent on the mission for work:—Carpenters, 2; masons, 2; tailors, 2; cartman, 1; lime-burner, 1; clerk in irrigation department, 1; school boy, 1; servants, 2; other work, irrigation department, 4; reside elsewhere, 6; total, 22.

The Church.—The church has contributed during the year Rs. 346 for ordinary purposes, besides subscribing about Rs. 34 to the British and Foreign Bible Society individually. In addition to this last sum the church voted Rs. 20 out of general funds for the Society, so that we sent them Rs. 54 in all as a contribution.

Last year there was a balance of Rs. 320. We have placed a good 50 lb. bell on the front gable of the chapel. It is built into solid blocks of cut stone, and adds a finish to the building. The expenses of the church have been as follows:—Purchase of bell, and its erection, Rs. 293; support of mission co-workers, Rs. 259; cleaning and lighting chapel, Rs. 36; help to the poor, including funerals, Rs. 15; donation to British and Foreign Bible Society, Rs. 20; sundries, Rs. 10; balance in hand, Dec. 31, 1921, Rs. 33.

The Future.—A business meeting was held about the end of the year, and it was decided to give Rs. 20 per month to the mission for the support of a worker during 1922. The officers were also elected as follows:—Elders, E. R. Coventry, B. Y. Patole, B. V. Gaikwad; deacons, Tersingh-
rao, Gangaramji, Gopalrao, Rambhaji; secretary and treasurer, B. Y. Patole.

It was decided that all church money should be banked in the Mission Co-operative Credit Society. It was also agreed that the time is not yet come when the church should engage its own pastor. The elders and deacons and other members will do the speaking and presiding in turn, at the various meetings.

The organisation is now complete for our successors to take over all branches of work, leaving us free for Settlement work.

We close with fervent thanksgiving unto Him

who has given us strength during this year of work. The work is the Lord's, and He alone giveth the increase. Praise His name for ever.

Yours in Him,

H. R. Coventry.

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

Victoria: J. E. Allan, 41 Bennett-st., North Richmond. 'Phone, Haw. 1923.

R. Lyall, cor. Ievers-st. and Park-ave., Royal Park, Vic.

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

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

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

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

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

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College of the Bible.

The sixteenth year's work of the College of the Bible began on Wednesday, February 15. As was anticipated, there was a record enrolment of 59 students. Of these 23 are from Victoria, 12 from South Australia, 11 from West Australia, 7 from New Zealand, 4 from Queensland, 2 from New South Wales. Ten are women. Sixteen are preparing for service in the foreign field; of these South Australia has 5; Victoria and New Zealand, 4 each; West Australia, 2; Queensland, 1. Included in this list is Miss E. Caldicott, our missionary from India, who during her furlough is taking a short course of study.

1922 witnesses certain changes in the College staff. Mr. H. E. Knott, M.A., having inducements offered to remain in America, resigned his work in connection with the College. The Board of Management therefore made arrangements with Mr. T. H. Scambler, B.A. Dip. Ed., who filled Mr. Knott's place with satisfaction during the last term of 1921, to act as his successor. Mr. C. M. Gordon conducted a class in Hebrew last year, but owing to difficulties in the way of securing the attendance of preachers and students who are busy with other work this will not be continued, for the present at least. Mr. Reg. Enniss has relinquished the work of conducting classes in Bible School and Practical Church Work, and will be more free to be absent from College and visit the various States in the interests of the institution.

The thanks of the Board have been expressed to the brethren who have retired for the efficient and appreciated service they have rendered.

It may be of interest to note the distribution of the work of teaching for this year. The Principal lectures in New Testament (Acts and Pauline Epistles for this year), Logic, Psychology, Church History and Christian Doctrine. Mr. R. T. Pittman, B.A., Dip. Ed., conducts classes in Old Testament, Hermeneutics and Exegesis, N.T. Greek, and helps also with secular work. Mr. T. H. Scambler, B.A., Dip. Ed., has charge of Homiletics, Apologetics, Ancient History, Comparative Religion, and will (for second and third terms) lecture in Bible School and Practical Church Work. Mr. J. S. Taylor, B.A., continues to help with secular subjects in preparation for University Public Examinations and as preparatory to entrance upon our Biblical Studies. Mr. A. A. Buley, M.A., is our visiting teacher in Mathematics; Mr. J. Howlett Ross, F.S.S., A.F.I.A., lecturer in Voice Production, and Mr. W. Lindsay Drill Instructor.

In 1921 the following fulfilled the requirements for the reception of the College Diploma:—

- Arnold, E. A., South Australia.
- Butler, E. R., New South Wales.
- Killey, F. R., Victoria.
- Killmier, A. C., South Australia.
- Waterman, W., Victoria.

Of these, two have entered upon work in the regions beyond—F. R. Killey in India, and W. Waterman in China. E. R. Butler and A. C. Killmier are continuing studies, the former in Brisbane University, and the latter at Adelaide University. E. A. Arnold and B. J. Combridge have begun their fuller church work.

At the beginning of this year's work the following scholarships were awarded: Old Boys' Scholarship (£4) for first year Bible Course, L. C. Peacock, W.A.; F. G. Dunn Memorial Scholarship (£7/7/-) for second year Bible Course, C. C. Dawson, Vic. Mr. and Mrs. T. E. Rofe Scholarship (£50) for a student or students continuing study at some Australian University, L. E. Clay (entering W.A. University this year), and A. L. Haddon (now in third year Arts at Melbourne University). Elsie Ball Scholarship (£25) for all-round excellence, W. G. Graham, S.A.; F. M. Ludbrook Memorial Scholarship (£7/7/-), for a Foreign Mission student, A. C. Killmier, S.A.; Eliza F. Winter Scholarship (£5), for a Foreign Mission student, Miss G. Metzenthin, N.Z. Two prizes (£3/3/- and £2/2/-), provided annually by Bro. William Burford, have yet to be awarded.

We are glad to announce that ere long other scholarships and prizes will be available, including one in memory of our late Bro. Morton Noble, a

former student of the College who gave his life in the Great War. The amount available for distribution in connection with the Mr. and Mrs. T. E. Rofe Scholarships will be greater. Bro. Rofe recently paid a half-year's interest (£30) on the £1000 Natalite Shares donated, and so next year additional help will be available for former students continuing studies at the University. The Board of Management and Faculty greatly appreciate the help given by donors of scholarships and prizes.

In 1921 the following students passed in all the subjects necessary for the completion of a full year's work in the Bible Course: *First Year*.—A. Baker, W. G. Graham, H. O. Gray, N. C. Halleday, A. Hinrichsen, C. J. Kajewski, C. G. King, L. C. Peacock, A. H. Pratt, W. J. Thomson, M. J. Turner, F. A. Youens. *Second Year*.—G. J. Andrews, C. C. Dawson, J. E. Searle, H. Toogood, D. Wakeley. *Third Year*.—E. A. Arnold, E. R. Butler, B. J. Combridge, C. P. Hughes, A. C. Killmier, E. H. Randall, W. Waterman.

Lady Students taking Biblical Studies.—Miss Dixon, Miss Jenkinson and Miss Metzenthin passed a full year's work in Old Testament, New Testament, Bible School Work, and Missions. Miss Dixon passed in Elocution. Miss Jenkinson passed in Hermeneutics and Exegesis. Miss Metzenthin passed in New Testament Greek and in Elocution.

In the December University Examinations the following students secured passes:—

Intermediate Examination.—Passed in five subjects.—A. A. Hughes, A. W. Stephenson, J. R. Waterman. Passed in four.—C. A. Bowen. Passed in three.—Miss R. Hilford, G. E. Hughes. Passed in two.—R. C. Grafham, J. E. Hinrichsen, G. Tease, M. J. Turner. Passed in one.—N. C. Halleday, A. Hinrichsen, Miss G. Metzenthin, W. D. Taylor.

Leaving Examination.—English.—C. A. Bowen, A. C. D. Gordon, Miss R. Hilford, A. A. Hughes, Miss G. Metzenthin, A. W. Stephenson, G. Tease, J. R. Waterman, F. A. Youens. History.—C. A. Bowen, E. R. Butler, H. Jackel, J. E. Searle. Algebra.—A. C. Killmier.

We note with pleasure the continued success of former students at the University. Last year Mr. H. J. Patterson obtained his B.A. (Honors) degree at Melbourne, and Mr. R. P. Arnott qualified for the B.A. degree at Sydney. Former Glen Iris men are now studying at five of the Australian Universities.

Many students are regularly employed by churches for week-end work. They are thus helping on the cause of Christ, and are themselves both gaining experience and being assisted in the financing of their College course. Following is a list of the appointments now existing: Bayswater, N.C. Halleday and C. Carter; Berwick, G. J. Andrews; Bet Bet, H. O. Gray; Burnley, A. W. Stephenson; Drummond, Kyneton and Taradale Circuit, A. Baker and A. Hinrichsen; Dunolly, W. D. Taylor; Em-



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erald (Township), G. Tease; Fitzroy, A. G. Brown; Gardiner, W. A. Russell; Hawthorn, V. R. Griffin (student helper); Meredith, M. J. Turner; Middle Park, A. Brooke, W. G. Graham and S. E. Riches; Montrose, A. A. Hughes; Newmarket, A. A. McConchie; Oakleigh, D. Wakeley; Preston, H. Toogood; Red Hill, A. H. Pratt; Rochester, F. A. Youens; St. Arnaud, J. E. Searle; Wedderburn, J. H. I. Durdin; Windsor, C. C. Dawson; Ormond, Horace Jackel.

We are glad to know that the services of the students are appreciated by the churches. Those not in remunerative employment of course are



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regularly at work in school and elsewhere, helping on the cause. We should like to be able to place more of the men. Churches desiring help are asked to write to the Principal, who will do his best to assist. Many men have made a big financial sacrifice in coming to College. Churches may encourage them, and also be themselves helped by securing their services.

Outside of ordinary class work, opportunities for fellowship and improvement are provided for

and readily availed of by the students. Daily devotional services, Mission Band for those preparing for Foreign Missionary work, Literary Society, Christian Union Studies, and Sports' Union etc., all help immensely. The Gymnasium and sports' field have a value not merely confined to the main-tenance of health. For 1921 L. C. Peacock was sports' champion, and won the shield and medal; W. G. Graham came second, and won the Faculty prize.

A. R. Main.

News of the Churches.

Tasmania.

At Hobart splendid audiences assembled for worship, Bible School, and gospel service, on Lord's day, March 5. A number of visitors had fellowship. Bro. W. J. Campbell, of Geeveston, delivered two excellent addresses during the day.

On Feb. 19, Dover brethren enjoyed the visit of Bro. Garnett, whose message emphasised the call of China for help. From Feb. 5 to March 1, a tent mission was conducted by Bro. W. J. Campbell. The district has been well stirred. Bro. Campbell fearlessly presented the "old-time message." A baptismal service took place on the beach, on Feb. 26, and a large number witnessed the baptism. Bro. Campbell used the occasion to present the truth concerning the Lord's command. On March 2 Bren. Campbell and Stewart journeyed to Leprena, 21 miles south, and conducted a service. At the close three made confession. The church is grateful to Bro. Campbell for his services.

West Australia.

West Guildford had good meetings on Feb. 5; 96 at morning, and good crowd at evening service. Bro. W. L. Ewers and Bro. Stirling were the speakers. The church will be self-supporting at the end of March. With a capable leader for the young people, this church should have a great future.

At Subiaco on March 5, splendid meeting at 11 a.m.; inspiring address by Bro. Clay. Good attendance at Bible School. In the evening Bro. Clay delivered a very interesting address on "An Unwilling Verdict." Very fine spirit at the meeting. Wednesday evening, a large number gathered for prayer and praise, and all received a great uplift. At the close of the address by Bro. Clay two men, father and son, confessed Christ, and were baptised; also one little girl who previously confessed Christ. The H.M. offering has reached £42. The Sunshine League held an enjoyable evening on March 4. Fine rally at the consecration meeting on March 5. With deep regret the church reports the death of Mrs. Ken. Campbell.

Queensland.

West Moreton District reports that Bro. Rodger intends to leave the State for his new field at the end of March. Splendid meetings at Mt. Walker and Rosevale on March 5, Bro. Rodger preaching. At Rosevale one restoration, and four out for God. J. Jensen preached to good congregations at Silverdale on March 5. It is deeply regretted that young Bro. Arthur Boetcher lost the sight of one eye through an accident. Sister Mrs. Bade is very sick, and may have to undergo a serious operation.

Toowoomba. Lord's day morning meeting on March 5 was edified by Bro. Burns. Attendance was up to usual standard. Bro. and Sister Francis, from Flagstone Creek, and Bro. and Sister Pascoe, had fellowship. At the gospel meeting Bro. Burns gave the address. The Harlaxton Bible School met for the first time in the new building. The superintendent, Bro. Hindmarsh, reports the splendid attendance of 31. The officers held their usual monthly meeting on March 7. Bro. Browning was welcomed to the board of deacons.

On March 5, at South End, Toowoomba, the presence of Bro. J. Coward and his father was enjoyed. Both gave inspiring messages. On March 4 a helpful prayer meeting and Bible reading was held at Bro. Stitt's home, led by Bro. Coward, senior. At morning meeting Bro. Coward, senior, extended to two sisters the hand of fellowship.

His address was greatly appreciated. Bro. J. Coward, junior, addressed the Bible School. Five new scholars added to the roll, totalling 27. Bro. Coward proceeded to Wilga Hospital and broke bread with a sick sister, five being present; then he visited Sister Coleman, again breaking bread, nine being present. Open-air meeting, owing to weather conditions, was turned into a song service. The gospel service was conducted by Bro. J. Coward, who spoke to a crowded congregation.

New Zealand.

The church at Ponsonby-road, Auckland, is still going forward. Bro. Gebbie is holding the fort. Conditions good; singing good; preaching better.

At Nelson, on Feb. 19, Bro. Griffith exhorted. Bro. Bolton spoke at night on "A Religion of Service, or No Religion." On the following Tuesday night, a special business meeting of the church was held to elect delegates and make arrangements in connection with the Dominion Conference, to be held in Nelson at Easter. Bren. Bolton, Knapp and Griffith were elected delegates. Bro. Kyme was a visitor. On February 26, Bro. C. May was received by letter. At night Bro. Bolton gave a powerful address on "A United Church, or No World-Conquest."

Since last report from Invercargill the meetings have been well attended. One Sunday was observed as "Old Folks' Day." Record attendances at all services. 94 broke bread. Some 20 of the older people were at the morning service. Bro. Fitzgerald preached from Jude 3 in the morning, and at night on "The Lamb of God." On Thursday a social was given in honor of the old members, by the young people of the church. On Sunday week there was a fine gathering in the morning, when Bro. Thos. Pryde gave the exhortation. All appreciated his message. The prayer services are still around and above the 50 mark. The sisters have begun work for another sale of work. The school, under Bro. Ferris' lead, is prospering beyond most sanguine hopes.

Christchurch reports continued interest in the church services. One young woman made the good confession as the result of the earnest preaching of Bro. G. Woolnough. The annual business meeting was held on Feb. 22. Twenty-five were added during the year by faith and obedience, six by restoration, and six by letter; of this number eleven came from the Bible Schools. The work among the young people is very encouraging, and credit is due to Bro. Woolnough for the good work. A resolution was passed requesting that a tent mission be held this year in St. Albans, with a view to opening a church there. The report from the St. Albans Bible School was very encouraging. Regret was expressed at the resignation of Bro. Woolnough, who has proved himself a tireless worker. The church is endeavoring to secure a successor. The financial report showed an amount of £742/15/4 received for the year, which with moneys from the church auxiliaries, gave a grand total of £913/11/8. £120/1/9 was allotted for Home and Foreign Missions.

South Australia.

At St. Morris, on March 2, the choir held its first annual social, when a very enjoyable evening was spent. March 5, there were harvest thanksgiving services. Bro. E. J. Paternoster was the speaker at both services. Morning, 46 broke bread. Four recently baptised were received into fellowship. Subject of address, "The True Vine." Evening discourse, "The Floods of Jordan." Three confessions at close.

At Norwood, owing to a temporary indisposition of Bro. Beiler, Bro. Bowen, from the Christian Church, gave the morning address. Bro. Godden presided. In the evening the Hon. W. Morrow conducted the service. Attendance at both services was good.

At Balaklava, on March 12, large attendance at meeting for worship. Bro. J. E. Webb exhorted the church, and was greatly appreciated. At the gospel service Bro. Webb's topic was "Infallible Proofs," making an earnest appeal. Sister Mrs. Webb sang a solo very sweetly.

At Mile End an enthusiastic business meeting was held last Wednesday evening, to consider schemes for extension, and adjourned for a fortnight to receive replies from enquiries to be made. One received by faith and baptism on Sunday morning, and one confession at night.

On March 5, Forestville church held their first harvest thanksgiving services. Morning, Bro. John Fisher exhorted. Evening, splendid address by Bro. Hollams; subject, "Lest we forget." A pretty display of fruit and vegetables. Result, case of luscious goodies for the Home for Incurables, Unley.

Good meetings at Unley on Sunday. In the evening three S.S. scholars made the good confession, among whom was the daughter of the evangelist. A tender has been accepted for the renovation of the inside of the church building, and the work will shortly be put in hand. Addresses on "Religious Delusions" are being given by the evangelist on Wednesday evenings, and are proving of interest.

At Queenstown on March 5, Bro. C. E. Lawton exhorted. Afternoon, good attendance and discussion in Men's Bible Class. Evening, Bro. S. Clinch delivered an interesting address. March 12, Bro. Brooker was present after holiday. His exhortation was helpful. On behalf of the church Bro. Brooker welcomed Bro. August, by transfer from Balaklava. Evening, Bro. Brooker preached a powerful sermon on "The Carpenter."

At Williamstown on March 9, Bro. Talbot continued his series of addresses. His talk on "The Well of Salvation" was very fine. Good attendance. Harvest thanksgiving services were conducted on Sunday. On Saturday evening a number came laden with good things. Bro. Talbot spoke on Sunday morning on "The Thanksgiving Jesus." He addressed the school on "Squaring Accounts." At night he spoke on "The Two Harvests." 78 present. The addresses were highly appreciated.

Meetings at Grote-st. were good on March 12. Bro. Hagger spoke morning and evening. One was received into fellowship by faith and baptism. Bro. Hagger closes his labors with the church on May 7. Bro. Garnett will commence on May 14 Saturday, March 4, all the teachers and workers at the Bible School enjoyed a pleasant afternoon at Mitcham. March 11, the J.C.E. held their picnic at Belair, the day being perfect, and a great time spent. The J.C.E. made Mrs. Frick a present of a ring in appreciation of work rendered with the little folk.

A penny-per-week system in aid of Glenelg building fund will be inaugurated at the beginning of April. Bro. Taylor has returned from holiday. He spoke at Strathalbyn and Goolwa on Feb. 19 and 26 respectively, and also represented the S.S. Union at the Southern Conference. Bro. W. T. Magarey, one of the deacons, will leave Australia on the "Ulysses" on March 23, for England, for a six months' holiday. Harvest thanksgiving services were highly successful. Church members and friends gave freely to help the decorations, and the Young Ladies' Class are congratulated on the beautiful arrangement of fruit, vegetables, etc. The gifts were subsequently handed over to the City Mission.

At Hindmarsh on March 5, H. L. Davie, of Henley Beach, at the morning service gave a most helpful and invigorating address. In the evening Bro. A. B. Chappell, of York, conducted the service. During the early part of the week Mrs. Cuttriss and family and Miss Bewly left Hindmarsh, and are now on the way to New Zealand. Bro. Cuttriss will proceed in about two or three weeks. E. J. Paternoster has accepted the invitation of

the church to labor for 12 months. Harvest thanksgiving services were held on Sunday, 12th. Devotions were beautifully executed by Endeavor Societies. Bro. Cuttriss exhorted in the morning, and Mr. A. C. Hill, B.A., of Semaphore, spoke in the evening. Splendid messages, and large audiences. On March 8, a lantern lecture was given by Bro. Cuttriss, and an offering received on behalf of F.M. auxiliary.

At Gawler, on Feb. 26, harvest thanksgiving services were held, when there was a good display of fruits of the harvest. Services were well attended, and Bro. Raymond gave a good address on "The Goodness of God." Bro. Raymond has been appointed superintendent of the Bible School. A competition has commenced between the Reds and the Blues, which is becoming quite interesting, and a few new scholars have been enrolled. Sisters Mrs. Bushridge and Mrs. Smith have suffered the loss of their father. There has been a number of deaths in this family and family connections, and the church extends deepest sympathy. The services on Sunday were fair. A good gospel address at night. Sister Raymond is a splendid help in singing the gospel message.

Mount Compass report the confession of Alma Jacobs, a Sunday School scholar. Meetings are well attended, and visitors have been: Mrs. Duncan, and Mrs. Roberts, Dulwich; Mr. and Mrs. Jelly, Semaphore; Mr. and Mrs. Leane, Southwark; Mr. L. Moyle and Mrs. Moyle, Miss E. Mugridge, Hindmarsh; Mrs. Skewes, Grote-st. At the Southern Conference eleven members from Mt. Compass attended. Messrs. E. Jacobs and A. Moyle were the delegates. At the church business meeting held recently Messrs. E. and M. Jacobs and J. Weeks were appointed elders; deacons, A. Anderson, A. Moyle, C. Skewes, J. Roberts; secretary, C. Skewes. It was decided to commence a building fund, whereby improvements can be made. The weekly singing practice is well attended by the young people. A choir is to be formed.

Victoria.

Good meetings continue at East Camberwell. Bro. Gibson spoke morning and evening last Lord's day. Home Mission offering amounted to £11/10/-.

Taradale. March 12, good meetings all day, Bro. A. Baker speaking. Evening subject, "Seeking the Lost." One young man made the good confession.

Good meetings at North Williamstown, March 12. Bro. Johnston commenced a series of addresses on "The Divine Church and the Apostate Church." One lady made the good confession.

At Ultima Bro. Saunders, assisted by Bro. Les. Pryor, is making splendid progress with the building of the chapel. The brethren expect to be meeting in their new church home before Easter.

Splendid meetings at Ararat since the close of the mission. A Men's Christian Workers' Band has been organised, and meets fortnightly. The young people have formed a Christian Endeavor Club. Record Bible School on March 5, and the whole of the work is in a healthy condition.

The Kyneton church is delighted with the earnest and inspiring messages of Bro. A. Hinrichsen, who commenced his work in that circuit on 5th inst., when he had the pleasure of extending the hand of Christian fellowship to the two recent converts. Sister May Beer was a visitor from Melbourne on the 12th. Bro. R. Grafham exhorted.

Cheltenham continues to enjoy addresses from Bro. Alex. Wilson, great attention being given to his utterances. During the past few weeks the church has lost two valued members who have entered into rest, both dying in the full assurance of faith. Sincere sympathy is expressed for the relatives. Renewed fellowship with Bro. W. A. Maloney, from W.A. (one of Cheltenham's old boys) was much enjoyed on Sunday, 12th.

At Carnegie on Tuesday, 7th, the very interesting lecture, "How a Great Newspaper is Produced," was given by Mr. G. Sweetland, of the "Age" office. This fixture, arranged by the Octagon Club, was very well attended. On Sunday last good attendances were the order of the day. Bro. Hurren's address was much appreciated, and Bro. Taylor gave a very fine address at the gospel service, when a young man decided to renew his allegiance to the Master.

Saturday evening last Emerald held its S.S. anniversary, with a good meeting. The children's help on the programme was appreciated. The Sunday afternoon meeting was good. Bro. Brown, chairman, and Bro. Tease gave an excellent address to the parents and friends. Bro. Tease preached to a full house at Emerald East on Sunday, and baptised five who previously confessed their Saviour.

Good attendances at North Melbourne the last two Sunday evenings. Last Sunday morning Bro. Taylor, of Carnegie, exhorted, and Bro. Hurren preached powerfully in the evening on "The Opening of the Books." The C.E. Society has been reorganised, and has taken on new life. A visit was paid on Monday to Miller-st. Methodist Society, and an enjoyable and profitable time to both societies was spent.

Nice meetings at Lygon-st. on Sunday. Amongst visitors were Bro. and Sister Verco, from Adelaide. In the absence of Bro. Thomas, who was visiting the Brim Circuit, Thos. Bagley exhorted in the morning, led the Bible Class in the afternoon, and preached the gospel at night. An addition has been made to the furnishings of the kindergarten in the form of a very fine hat pedestal, which was made and presented by Mr. G. Preston, senior, to the Bible School.

Bambra-road reports all meetings well attended. 150 present at Sunday School on March 13, also record number at Adult Bible Class (34). Several visitors from city and country churches, including Bro. Haddon's sister, from Goulbourn, N.S.W. Several additions since last report—four by letter and three by obedience. Another confession after a very able address on "What's Wrong with the Church?" from Bro. Haddon. All branches are doing good work. Preparing for school anniversary.

Meetings at Geelong on Lord's day were full of power and uplift, with fine interest throughout. Bro. and Sister Fretwell, from Mildura, Sister Mrs. Baylie, from Montrose, Sister Miss Mann, S.A., fellowshiped with the church. March 9, annual business meeting. Reports received showed fine interest and progress. Receipts for all purposes, £1115/14/-. Deacons elected for the ensuing year: Bren. Ball, Barrett, Gowan, Goodwin, McGregor, Melhuish, Putland, Dawson (treasurer), McKay (secretary).

A crowded congregation at Hawthorn on Sunday night was led by a large choir of men, which rendered a number of special items. T. H. Scambler spoke on the hymn, "He leadeth me." A married lady made the good confession. Seventy-four members of the Pocket Testament League have been enrolled. At the afternoon school Sister Miss E. Caldicott told scholars and friends of the orphanage work in India. Hawthorn school has adopted two Indian orphans. D. Wakeley addressed the church at the morning service.

At Bayswater on March 12, harvest thanksgiving services were held. Crowded meetings morning-afternoon, and evening. Bro. Halleday's talks were greatly appreciated. Bren. Whittington and Carter contributed to the success by their singing. Bren. A. Finger and Barnacle, of Hawthorn, were present, and presided morning and afternoon respectively. The fruit and vegetables, etc., amounting to about 34 cases, besides vegetables, were tastefully displayed. A collection of £2/10/- was taken up. The proceeds will be sent to the Burnley mission.

Preston church held a successful social on March 2, to welcome Bro. Toogood, the new evangelist. Bro. J. D. Lang presided, and words of welcome were given by representatives of the church and of local religious bodies. Bro. Toogood has created a favorable impression, and all are confident that his advent will prove a blessing. Meetings are on the upgrade. During the evening Bro. H. Edwards was a recipient of a token from the members as a mark of their appreciation of his efforts in carrying on the work for some time. Bro. and Sister Edwards gave their time and talents to the church, for which services the members are deeply grateful. Thanksgiving services were held on Sunday, March 12. Bren. J. E. Allan and Bro. Toogood delivered appropriate addresses. Special music was rendered. The chapel was beautifully decorated.

Good meetings at Swanston-st. on Sunday. Excellent address in morning and sermon in evening from Bro. Kingsbury. Visitors included Bro. and Sister Schulz, isolated members, Coromby, Victoria; also Sister Wormald and family, Adelaide. Choir sang an anthem effectively, and Mrs. Leslie Mitchell a beautiful solo at night.

Surrey Hills report good meetings and fine progress. During the month Bren. Ennis, G. B. Moyle, A. Wilson, and R. K. Whately have helped with Sunday morning addresses. A garden fete was held on March 4 by the Tennis Club, combined with Young People's Societies. Mr. E. W. Greenwood, M.L.A., opened it, and a very successful time was spent. Proceeds are for the fund established to purchase the courts. Meetings are well attended. A number of members are to be received into fellowship by transfer as their commendations arrive. Bro. R. K. Whately has accepted a further engagement for two years.

Bro. J. E. Thomas is visiting the Mallee Circuit. At Brim, and the surrounding churches, very good meetings have been conducted. The first was held at Minyip on Friday last in the Methodist chapel. On Lord's day morning an encouraging gathering took place at Warracknabeal, when the brethren united their services in the Baptist Church. At the close breaking of bread and fellowship were held with the members of the two churches. On Lord's day afternoon our brother spoke to a full house in Brim, where again breaking of bread was observed, and at night the chapel was packed closely. One confessed Christ.

Moreland services continue to be well attended. Bro. Gale's work is greatly appreciated. Sunday morning speakers for the last month have been Bren. Payne, Swain, and Gale. Bro. Eaton, from Carnegie, took the services all day last Sunday in Bro. Gale's absence at Kaniva Conference. Monday week the J.C.E. anniversary was held before a great gathering, the Juniors presenting the church with a parcel of hymn-books. In the interest of the mothers of the children, a social gathering was arranged by the Bible School teachers and the Ladies' Aid Society, on March 4. An enjoyable programme of songs, recitations and speeches by Mesdames Kemp and Blakemore, on "Little Things" and "Motherhood" respectively, was presented. Afternoon tea was served.

The Oakleigh church annual business meeting was held last Wednesday; good attendance; the result of the ballot for office-bearers previously held, was announced as follows:—Deaconesses, Sisters Gracie, Hooper, Masterton and Wheat. Deacons, Bren. Boak (treas.), Knights, Paterson, Roberts (sec.), Skinner, sen., Ray Skinner, and Walters. Bible School superintendent, Bro. Cowley. Kindergarten superintendent, Sister Gracie. J.C.E., Sister Daff. Auditors, Bren. Skinner, sen., and Wheat. Building fund collectors, Sisters Gracie and Roberts. The diaconate's report and balance sheet indicated steady progress. It was decided to hold social evenings every six weeks. Bren. Brook, Taylor, Wakeley and Scambler helped the members present the last four Lord's day mornings with well thought out addresses. A young convert has obeyed her Lord in baptism.

New South Wales.

On Feb. 27, Merewether Band of Hope gave a demonstration in aid of the Newcastle Ambulance, realising about £14/10/-. On Wednesday the church held a social in connection with the building fund, an enjoyable evening being spent. The church is going along fairly well, considering the industrial strife prevailing in the Newcastle district. Bro. Newbury exhorted on Feb. 25, and Bro. Martin on March 5. Bro. Martin also addressed well-attended gospel services.

At Lismore on March 5 Bro. Allan Brown spoke in the morning. Bro. P. J. Pond preached at night on "Is Christ Divine?" An increase competition is engaging the attention of the two Bible Schools. A chart representing the distance to Sydney—585 miles—is displayed in each school. Each new station reached represents a new scholar. The North Lismore school is leading by ten. The committee appointed in connection with the building scheme has adopted plans. It is now a matter of church adopting same, for preparations to begin rebuilding.

Tasmanian Home Mission Notes.

W. H. Nightingale.


Four volunteer missions have closed with eight decisions at Southport, seven at Ulverstone, twelve at Hobart, and one at Dover. Geeveston mission will follow. The new tent is in constant use. Hobart church contributed £15 towards the purchase of same. The committee hopes for a gift from every church for the tent; also a worthy Home Mission offering this year from every member. The president visited the church at Kellevie recently. The State Bible School Union examination will be held in a few days. It is growing in numbers and interest. All eyes are turning toward Launceston, where the State Conference will be held at Easter. A large delegation is expected.

OBITUARY.

COOPER.—The church at Croydon, S.A., was saddened by the sudden news of the passing of our Sister Mrs. W. Cooper, on January 26, at the age of 32 years. Her illness was brief, and her death came as a shock to all. She was baptised at Kadina on January 9, 1909, and was recently transferred to our membership. She took no active part in any of the church auxiliaries, but was consistent in her life. Her sudden call leaves a sorrowing husband and daughter. Our brother bears his trial with wonderful Christian fortitude. "Blessed are the dead that die in the Lord."—A. H. Wilson.

KELLEY.—It is with great sorrow and a feeling of great loss that the church at Oakleigh records the death of Sister Mrs. Kelley, who passed to be with Jesus on January 21, at the age of sixty-one years. Sister Kelley was for many years before coming to Oakleigh a prominent worker with the Baptist Church at Port Melbourne where, for a long period, Bro. Kelley held the position of Sunday School superintendent. Although only with the Oakleigh church for a short time, Sister Kelley was greatly loved by all who knew her, and was a means of much blessing and inspiration to many by the beautiful Christian life she lived, and the deep interest she took in spiritual things. Our sister was the loved mother of two sons and three daughters, all of whom are living and serving the Christ whom she taught them to follow. Her body was laid to rest in the Brighton Cemetery in the presence of many friends and relatives, whose presence bore testimony to the high esteem in which our sister was held. We extend to Bro.

Kelley and the sorrowing family our deepest sympathy, and with them look with confidence to the happy reunion in the better land.—D. Wakeley.



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